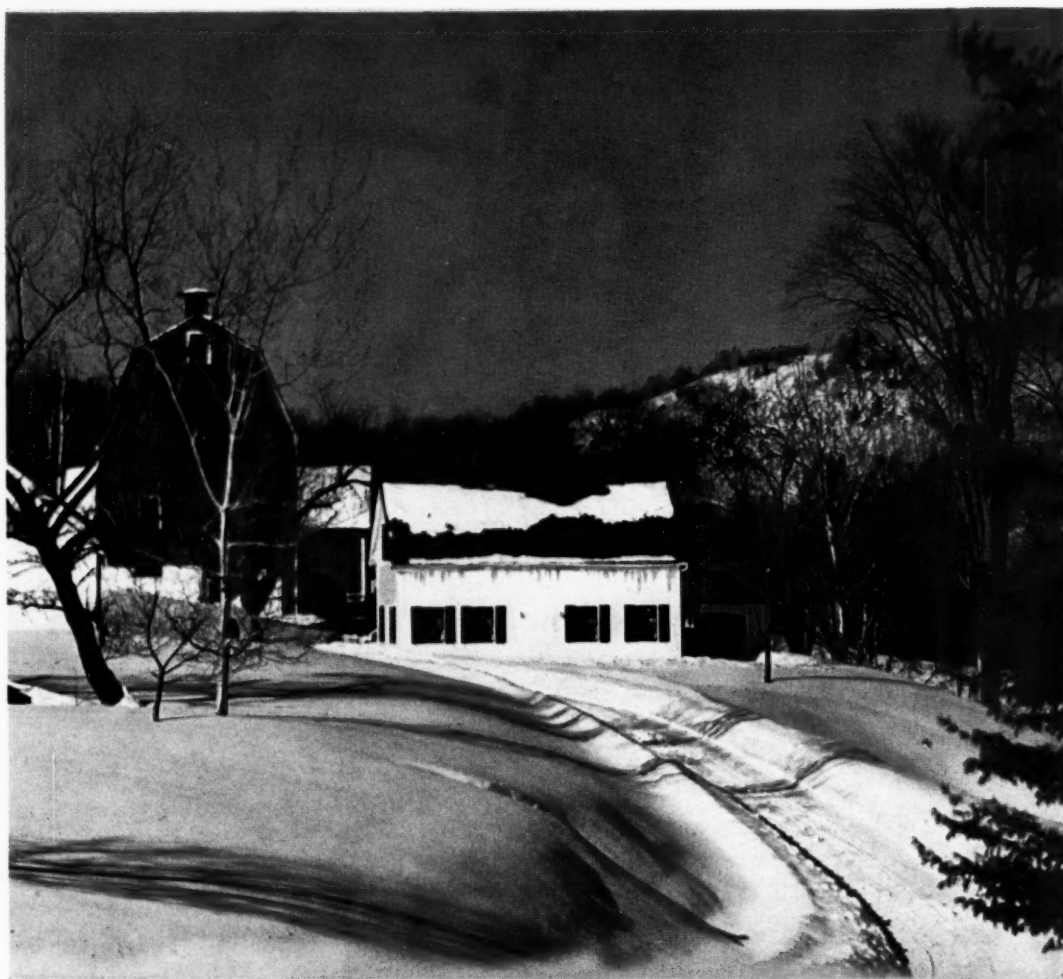


# DESTINY

*The Magazine of National Life*



## SNOW FROM HEAVEN

*"So Shall My Word Be That Goeth Forth Out Of My Mouth"*

[ PAGE 39 ]



Ewing Galloway

He sends forth his command to the earth;  
His word runs with utmost speed.  
He gives snow like wool,  
He scatters hoarfrost like ashes.  
He casts forth his ice like crumbs;  
Who can stand before his cold?

He sends forth his word and melts them;  
He makes his wind blow; the water flows.  
He declares his word to Jacob,  
His statutes and judgments to Israel.  
He has not acted thus with any other nation;  
Nor do they know his judgments.

—Ps. 147: 15-20



## Thoughts of Peace

IT IS NOT EASY to think of peace and contemplate its benefits in the face of the climactic events which are on the agenda for the months to come. A night of darkness and gloom is settling down upon the earth today as nations move forward toward the majestic and awe-inspiring events of the Day of the Lord which will be both Great and Terrible. Well may men be disturbed if all they can see ahead is destruction at the hands of evil aggressors who are now waging an all-out campaign against righteousness.

But as the snow falls from heaven, blanketing the landscape in trackless white, then thawing later to water the earth, so the Word of the Lord will accomplish its sure purpose. He has declared through His prophets that a day will come when the nations will beat their swords into plowshares and their spears into pruninghooks and His people will delight themselves in the abundance of peace.

Thus, just as He does not fail to give His snow in its season to refresh the soil of the earth, He will also ensure the fulfillment of the promises in His Word: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11). Because of the Lord's promise, peace is assured, for the word has gone forth out of His mouth: "The Lord will give strength unto his people; the Lord will bless his people with peace" (Ps. 29: 11).

Evil men and nations may at the moment seem to prosper while their plans for aggression are meeting with success, but God has set bounds beyond which they will be unable to go. Although God has declared that swords will ultimately be beaten into plowshares and spears into pruninghooks, yet He directed a proclamation to be issued first, giving instructions to the nations in these words: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about" (Joel 3: 9-11).

He is assembling the nations for the judgment that must precede the establishment of lasting peace. Therefore, He announces: "For there will I sit to judge all the heathen round about" (Joel 3: 12). In the councils of the heathen nations the plot is to establish themselves as world rulers by force of arms and God has invited them to go forward with their evil plans. But He also asks: "Why do the heathen rage, and the people imagine [or plot] a vain thing? The kings of the earth set themselves [stand up], and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2: 1-3).

The Psalmist declares that He that sitteth in the heavens shall laugh and that laughter will not be pleasant to the ears of evil men and nations, for "the Lord shall have them in derision." The result will be: "Then will he speak to them in his wrath, and terrify them in his fury" (Ps. 2: 5, *Smith & Goodspeed Trans.*).

Thereafter, carrying out His own foreordained plans, He will enthrone His anointed King, the coming Prince of Peace, who will destroy all evil aggression — whose mission is to establish the earth in peace. "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever" (Ps. 37: 28-29).

Because the Lord is faithful, and His word will not return unto Him without accomplishing all of His purposes, the promise of everlasting peace will become a reality. As we watch the heathen take the sword of aggression, we are given to understand that the sword with which they plan to slay others will enter their own hearts, "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Ps. 37: 9).

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

## FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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*Israel!* To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

## DESTINY

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# DESTINY

*The Magazine of National Life*



## THE MARCH OF HISTORY

### DISASTER IN THE MAKING

DURING CRITICAL PERIODS in our past history our nation has been blessed with capable leaders who were gifted statesmen, endowed with wisdom enabling them to bring us through the many difficult periods which have confronted us. Today we face a hostile world, with the heathen being armed and prepared to carry on an aggressive campaign, even to the extent of invading our own land. It is a time when strong leadership is sorely needed — more so than at any previous time in our history. Yet, as we come face to face with overwhelming disaster, instead of statesmen at the helm, we have only scheming politicians in high places who cannot command the confidence and, in some instances, even the respect of the people. Serious as such conditions are in a time of peace, they become incalculably tragic in a time of war.

Who among the thinking people of our land are really confident of the ability of those in charge of the affairs of state, feeling that they have the wisdom to meet the critical situation we face today and solve the problems involved? Many who voted for those now holding office are disturbed, but it is impossible for them to escape the responsibility of having assisted into office men lacking in capability and the attributes of true statesmanship. Had they heeded the Scriptural qualifications essential to governmental leadership, these voters might have avoided the present national predicament:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them [the people]." (Ex. 18: 21.)

*Able men.* Where are the men in key positions in our government today who can qualify under this classification — men of wisdom and understanding capable of judging a situation and making decisions which will redound to the glory of our nation? Jesus' statement is apt here: "Ye shall know them by their fruits." The "fruits" of the actions of present incumbents in responsible positions in our nation are a deplorable record of bungling and mis-

judgment, of the issuing of orders that heighten rather than alleviate approaching disaster.

*Such as fear God.* A God-fearing man is self-effacing, one who is not influenced by his prejudices but is led of the Spirit of God and therefore wise and prudent in his judgment. Such a one exercises self-control at all times, even under the most provocative of circumstances. However, he is aroused to righteous indignation against every form of evil, no matter where it may appear or who is involved. His responsibility to God for the just and equitable management of the affairs of state would far exceed his loyalty to party, political cronies or friends.

*Men of truth.* Truth! What a revolutionary effect the presentation of *all* the truth to the people would have upon our nation! To place in office men possessing the virtue of veracity would bring about drastic changes in both our foreign and domestic policies. It would give the facts to the nation and not hide the truth behind double talk and verbal subterfuge as is the case today. Lying has become a fine art as practiced today by politicians in office in their endeavor to evade unpleasant issues. Withholding information from the people causes them to err in judgment and prevents the people from preparing to meet an increasingly serious situation, often itself the result of the lack of information.

*Hating covetousness.* This one virtue alone would eliminate 90 per cent of the candidates who now think almost entirely in terms of election or re-election to office in our land. While covetousness may imply the taking of a bribe, or seeking financial gain through unlawful or unethical means, it is also evidenced by an excessive desire for political acclaim, sometimes at the expense of truth. It is manifested as well in a willingness to set aside principles and stifle convictions to attain a coveted office.

Because our nation has not elected men to office who have these qualifications, we face the possibility of tasting the bitter fruits of defeat. A solution to the dilemma is to be found in a right-about-face on the part of our nation and a return to righteousness. This change would be



manifested in the removal from office, by impeachment if necessary, of all who do not measure up to these high standards.

However, it is certain that "politics as usual" will continue at Washington and the people themselves will be unwilling to pay the price God demands of them, which is a whole-hearted repudiation of every practice not in conformity with His will. Until events compel a change of heart, we will not take the necessary steps to secure Divine intervention to save us from our enemies. The immediate result will be that the shadow of impending disaster will continue to darken over our land.

### THE LAST JOURNEY

THE CORONATION STONE, also called the "Lia Fail," "The Stone of Jacob," "Beth-elohim" or "God's House," has been stolen from its resting place in Westminster. The report is that King George VI is greatly distressed over the theft of this ancient Stone of Scone from its place in the Abbey. The question is, Who stole it?

When ancient Israel departed from the Lord, refused to obey His laws and sinned in His sight, they were defeated by their enemies. In one of these periods of defeat the Ark of the Covenant was stolen and brought into the camp of the Philistines who shouted with great joy because of it. But their joy was short-lived, for a curse fell upon them during the time this sacred relic was in their possession. At the end of seven months the Philistines were glad to send it back to Israel (I Sam. 6: 1).

The nations of modern Israel, the Anglo-Saxon-Celtic peoples, have departed from the Lord, desecrated His Sabbaths and refused to obey His laws. A victorious enemy is moving against them and in the midst of these conditions *Beth-elohim*, the "House of God," has disappeared.

The authorities claim there is no substantial clue to the identity of the thieves, yet, at the same time, news reports attempt to charge the Scottish Nationalists with undertaking to use this method to secure the Stone in order to return it to Scotland. There are a number of reasons that make this deduction nothing more than the first conclusion arrived at, perhaps out of complete bafflement as to what actually occurred.

In the first place, should the Stone be returned to Scotland, it would be immediately seized and brought back to its place in the Abbey in London. The efforts of the Scottish Nationalists would turn out to have been in vain, besides subjecting those responsible for taking the Stone to severe penalties. However, if the Stone was taken as a part of a sinister plot against the British Throne, and to lend authority to an abortive movement beyond the confines of the British Isles and the ability of the British government to retrieve it, this might explain its sudden disappearance. The problem is to discover who would be interested in the Stone to this extent.

There is in existence today a group to whom possession of this Stone might mean a great deal because of the program they are undertaking to carry out. Already, through bloodshed and violence, they have taken over control in the land of Israel.\* Without any right whatever to the name of Israel, because they are not even of the stock of Israel, the Zionists have, nevertheless, assumed the

\* See *Palestine: Center of World Intrigue* by Howard B. Rand. \$35 each postpaid; 3 for \$1.00. Destiny Publishers, Haverhill, Mass.

right to use that name through subterfuge just as they have illegally seized the land of Palestine, hoping by so doing to receive all the benefits that go with possession of the land and the name. Conceivably, they would consider it to their distinct advantage to also be in possession of the Stone of Jacob. There is no doubt but that they are fully aware of its origin and history.

In an editorial comment, December 27, 1950, it was stated in the *Boston Herald*:

"The stone is still a magnificent relic, but it has lost its magic."

If by its "magic" they refer to the miraculous destiny of the Stone, this will never be lost. Unfortunately, however, many Anglo-Saxons, along with the writer of this editorial, are ignorant of the whole meaning of the symbolism of this remarkable Stone and blind to the full significance of its presence.

On the other hand, it is certain that those who stole it must know its sacred meaning and worth. However, they, too, are blind to the fact that, while a blessing accompanies that Stone for those who are its lawful custodians, a curse is upon those who are in unlawful possession of it.

Have the Zionists stolen this ancient relic? If so, is it now on its way to Palestine? These are interesting questions and if they can be answered in the affirmative, then God will use the wrath of men to praise Him, for the Bible places that Stone back in Palestine when the Lord returns to take over the Throne of His father David and reign over the House of Jacob forever. Furthermore, there is an indication from ancient prophecy that, for a time, the Stone would be hidden and, at the proper time, *brought forth* by Him who will take the Throne:

"And he shall *bring forth* the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4: 7.)

In the reprint of the chapter, "The Stone of History," from *Documentary Studies*, Vol. I, in this issue, reference is made to a poem by Sir Walter Scott, the last two lines of which read as follows:

"Where'er is found this sacred Stone,  
The Wanderer's Race shall reign."

A study of the history of the journeys of this Stone show that it has often preceded the race to whom it belongs to the land that later came into their possession. If that Stone is now on its way to Palestine, the doom of Zionism is sealed, and if the Zionists are responsible for taking it there, they will have been instrumental in assuring the defeat of their own plans, for the rule of the House of Israel will certainly follow the Stone of Destiny. Thus, if there is an evil attempt by Zionists to possess the blessings that go with this ancient relic, they have merely become a Divine instrument to return it to Palestine, timing that return so that it will be there "when He comes whose right it is." If this proves to be the case, the Zionist movement is coming to judgment, for, as pointed out in "The Plot to Seize the Kingdom" in *Palestine: Center of World Intrigue*:

"The Zionists, however, are fulfilling ominous prophecies which foreshadow the coming of evil, not the coming of peace. Their move toward Palestine is a harbinger that the Great and Terrible Day of the Lord is very near. . . . They are hastening there so that they may arrive in time at the place of execution when the sentence will be carried out, 'And slay them before

me.' This judgment is to occur as a part of the events of the Great and Terrible Day of the Lord."

It will certainly prove to be most interesting if the Zionists, on whom has been pronounced this sentence of doom, should be in unlawful possession of the Stone, yet having been used of God to accomplish its return to Palestine at the time when He who is destined to take over the Throne is about to return to earth again. As pointed out in "The Stone of History," this is the Rock from which waters came forth to give drink to Israel in the wilderness and to which Paul refers spiritually as the emblem of Christ (I Cor. 10: 4). Because the Jews rejected Jesus Christ, He said of them:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

History amply testifies to the fact that they did lose the Kingdom and they are now trying to seize by force that which they have lost. Referring to the Stone which the builders rejected, but which became the head of the corner, Jesus said:

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21: 44.)

If the Zionists have now possessed themselves of this Stone, it will prove to be a greater curse to them than the Ark of the Covenant was to the Philistines. If the Stone is on the way to Palestine, then those who have seized it in the hope that it will lend strength to the kingdom they are endeavoring to establish will find instead that it will be the signal for them to be broken and ground to powder in the events of the coming Great and Terrible Day of the Lord.

It could readily be that Great Britain has seen the last coronation to be held in the Isles. But the Stone is not lost to the Wanderer's Race, for they will follow it to the place appointed and have a part in the greatest of all coronation ceremonies when great David's Greater Son comes to take the Davidic Throne and reign over the House of Jacob forever.

## MORTIMER SNERD

ONE OF THE characters presented by ventriloquist Edgar Bergen on his popular radio program is Mortimer Snerd. Because this country bumpkin dummy is so foolish and his remarks so inane and absurd, his name is associated with the height of stupidity. When Edgar Bergen asks Mortimer if he has solved some one of his many problems, his invariable answer is, "No, but I'm working on it."

The international Mortimer Snerd is the UN, which is also unable to solve even the simplest of the problems before it, although it is continually working on them.

From the inception of the invasion of South Korea, the keynote of UN deliberations has been harangue and delay. Last November the Red Chinese hordes suddenly moved against the UN forces in North Korea, but though many weeks have gone by, the UN continues to work on the problem of whether or not Red China is an aggressor in this Far Eastern warfare which is taking the lives of so many American young men every day.

President Truman and Dean Acheson, along with others, have given their unqualified support to this inter-

national Mortimer Snerd whose voice is that of the ventriloquist Stalin. How can we be so stupid?

Meantime, on far away battlefields our young men are dying, killed by bullets from machine guns and artillery shells supplied the Red Chinese from Stalin's arsenal. No wonder God has pronounced woes upon the leadership in modern Israel today whose acts are betraying His people.

## PRAYERS FOR PEACE

REMINISCENT OF pre-World War II days is the present agitation sweeping our country for days of prayer in order that war may be averted. *The Religious News Service* states that Americans are in the most prayerful mood in their history:

"Stimulated by the Korean war and the increasingly critical world situation, calls for prayer on behalf of peace are resounding from one end of the nation to the other.

"Exhortations to prayer for Divine intercession and guidance have come not only from Church bodies but also from civic authorities and secular leaders in every section of the country. Even business firms have joined in the national prayer crusade."

Then follows an impressive list of churches, ministers, Bishops and business concerns praying for peace, with prayer vigils lasting for hours. But the Psalmist has stated that without righteousness there can be no peace, for he declares:

"He will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85: 8-10.)

It has been stated previously in *DESTINY* that "Peace is not an abstraction but a way of life." It would be well, then, for those who desire peace to study the way of life that will enable God to grant their petitions. It is absolutely certain that our nation today is not doing what is required of it if God is to grant us peace. The Psalmist says mercy and truth must meet together in our land and, above all, righteousness and peace must kiss each other. In other words, righteousness and peace are so interrelated that the Psalmist visualizes them as embracing each other. Through Isaiah the Lord declares:

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (Isa. 54: 14.)

Herein lies the only way by which we can secure lasting peace and be assured of freedom from terror. Righteousness; that is, the application of the Law of the Lord, must become our rule of conduct in our land. When this is so, we will be able to ask God for peace and have the assurance that He will answer our prayer, for when righteousness and peace have caressed each other, we will have discovered the Divine formula for lasting peace. Though all the people pray for peace, there will be no answer given to a nation walking in the ways of unrighteousness. One of our great national sins today is the refusal to keep His Sabbath Day holy. Isaiah declares:

"If you call the sabbath a delight, And the holy day of the Lord honorable; If you honor it by not following your accustomed ways, Nor doing your own business, nor indulging in idle talk — Then shall you find your delight in the Lord, And I will make you ride in triumph over the heights of the earth, And will

give you the heritage of Jacob your father to enjoy; For the mouth of the Lord has spoken. See! the Lord's hand is not too short to save, nor his ear too dull to hear; But your iniquities have been a barrier between you and your God, And your sins have hidden his face, so that he could not hear you." (Isa. 58: 13-14; 59: 1-2, *Smith & Goodspeed Trans.*)

While the people pray, they continue to desecrate the Lord's Day and ignore the requirements of righteousness. Actually, it should be no surprise that the Lord will not be enquired of by them to give peace.

### COURTING DEFEAT

IT BECOMES MORE crystal clear daily to those who have eyes to see and ears to hear that the United States should get out of the UN and get the UN out of the United States. Why should we continue to support an organization which, after depending upon us to assist them in Korea, now refuses to give the necessary help, moral or otherwise, when we are hardpressed on the battlefields in the Far East?

If this confederation of nations can only be relied upon for support when all is proceeding favorably, then the UN is but a rotten reed to lean upon. The members of the UN, by their protracted deliberations, have shown a complete indifference to the plight of husbands, fathers and sons of American families dying to maintain its dignity upon far-off battlegrounds.

President Truman made, as one of his major points in setting before the American people the facts concerning the present national emergency, the following declaration:

"We will continue to support, and if necessary to defend with arms, the principles of the UN — the principles of freedom and justice."

What is principle? It is defined as a settled rule of action; a governing law of conduct. But until principles are reflected in action and conduct, it cannot be said that they are applied. The mere mouthing of nicely phrased resolutions is no evidence of adherence to high principles; they must be demonstrated by forthright action. This the UN has failed to do in every major issue that involved the necessity to take a firm stand, following through promptly with appropriate sanctions.

If this organization were truly guided by high motives, it would long ago have taken vigorous action against Soviet Russia, applying sanctions if necessary along with its demand that enslaved and subjected peoples be set free. The cruel oppression of Lithuania, Estonia, Latvia and other unfortunate peoples would not only have been condemned, but a demand, backed by all the power the United Nations as a united body of protest could muster, would have been brought to bear upon the Kremlin for the release of these oppressed peoples in the interest of the freedom and justice for which Mr. Truman tells us the UN stands.

As a result of President Truman's declaration to defend the UN and support its principles (so-called), we can expect a multiplication of troubles, with ultimate and overwhelming disaster confronting our nation as we continue to follow in the steps of such godless leadership. If we leave in force an agreement with death and continue to honor a covenant with Hell, as Isaiah so aptly describes it, we must expect to pay heavily in the untimely deaths of many of our young men on foreign battlefields.

The prophet likens the UN to a bed that is too short for a man to stretch himself upon, with a covering so narrow that a man cannot wrap himself in it (Isa. 28: 20). The aptness of this comparison becomes very apparent in the double talk at Lake Success and in the failure of the UN to give full and unstinted support to the troops fighting their battles in the Far East.

Let us throw off the inadequate UN blanket and get out of the uncomfortable Korean bed. Then let us look to our own defenses and refuse to enter into entangling alliances as George Washington so wisely advised. Such a stand would have enthusiastic support from a great majority of the American people who have become completely disillusioned about the practical value of the United Nations and its ability to promote world peace. Instead, they see only a weak and vacillating organization dominated by nations whose ethical standards are wholly foreign to American traditions.

### MEAT IN DUE SEASON

A GREAT CRISIS confronts our nation today and only a message national in scope will meet the issues we must face. Unfortunately, our ecclesiastical leaders are unable to grasp the broadly comprehensive nature of the whole Gospel of God and they continue to proclaim only its personal phase. It is readily conceded that the Gospel of personal salvation must be proclaimed, for individual salvation through Jesus Christ, our Saviour, is of paramount importance, but in this time of national crisis the Gospel of the Kingdom must also be preached.

In his Sunday evening broadcast of December 3, 1950, Dr. Harold Ockenga of Boston, Massachusetts discussed the threat of Communism with his audience and declared the solution to be a return to the Gospel of Jesus Christ. He deplored the "billions" spent in this nation on gambling, liquor and frivolity and asked, "Do you think God will continue to bless us as we're going?"

His message was pertinent but he made no mention of the national phase of the Gospel that the Word of the Lord declares must be preached today along with that of personal salvation. The "meat in due season" for our day includes both phases of the Gospel and our spiritual leaders seem to be equipped to proclaim only that of personal salvation without regard to the necessity to call for a national awakening to righteousness and a restoration of the national administration of justice and equity in our land.

Because of its special timeliness, we are reprinting in full here the call for a national awakening that was first published in *DESTINY* for May, 1941:

"It is a recognized fact that a state of spiritual decadency afflicts our nation and the world today. Evil things are in evidence on every hand! The need for a spiritual awakening is fully recognized by Christian men and women as necessary to the well-being of our people today.

"We face a national emergency, yet almost without exception the concept of a spiritual awakening is confined to that of the individual and his personal relationship to God. There seems to be no comprehension whatever of the fact that there is also a national relationship to God which must be observed by the nation! Most of those who recognize spiritual requirements are conscious of the need for prayer on the part of the individual, but none are stressing the necessity to comply with certain conditions made mandatory upon the nation, the keeping of which will bring answer to prayer.

(Continued to page 53)



# The Quarrel of the Covenant

By HOWARD B. RAND

**G**REAT ADVANCEMENTS in modern days in all branches of knowledge, particularly among the Anglo-Saxon peoples, should bring to them, and through them to all the world, blessings and comforts hitherto not dreamed possible. However, instead of promoting security and peace, the findings of science and the inventive genius of our race have only brought us fear and uncertainty in a world facing the possibility of wholesale destruction on a scale that could blot out all life on the globe. When we ought to be entering an era of universal peace, we are instead face to face with war in its most terrible aspect. Still further, when we should be able to enjoy the abundance of things produced by modern technological skills, we are plagued instead with economic difficulties, and misery, privation and destitution are the lot of millions of the earth's inhabitants due to greed and evil aggression.

## Cause of Trouble

Why should our race, which has accepted Christianity and its ethical standards of living, be found in its present predicament? The answer lies in the study of the history of our race, whose early beginnings as a people found them face to face with God at the foot of Mount Sinai. There a covenant was made between God and our forefathers, the terms of which are as binding upon us today as they were on the day they were first ratified. It is our failure as a nation today to comply with the terms of that covenant which has brought so much trouble upon us.

It may be considered far-fetched to call upon the history of such an ancient time and bring forth a covenant made so long ago as the cause of modern-day difficulties. It is a recognized fact, however, that when our nation enters into treaty obligations with others, so long as the terms of the treaty are kept, posterity is equally bound by it. While treaty obligations and the terms of a covenant are not synonymous, nevertheless, the principle is even more applicable in the national commit-

ments our forefathers made with the Lord, for the covenant entered into was unconditional.

## Organization of the Kingdom

Let us turn to the Biblical account where we will find the terms of the covenant recorded which God requires us to keep today because our forefathers, by assenting to them, bound their posterity to obedience to them. The people of Israel had gathered at the base of Mount Sinai and Moses had ascended the mount where God gave him a special message addressed to the people awaiting his return. It was to be laid before them and they were to affirm or reject it. The instructions were:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19: 3-6.)

Moses returned from the Mount, summoned the Elders of Israel and called for all the people to gather for a meeting to decide what their answer would be to such a proposal. If they agreed to heed all of God's injunctions and administer His laws, then God would make them His Kingdom. Also, once they agreed to enter into such a covenant relationship with God, they and their descendants would become subject to the terms of the covenant, including not only its promised blessings but also its curses if they failed to carry out their part of the agreement. The penalties for any violation of the covenant are severe and are imposed under the terms of the covenant itself, *which continues in operation even while the people reject its provisions*. This vital fact cannot be too strongly emphasized.

## Unanimous Consent

After due deliberation the people

unanimously assented to the terms of the covenant and all the conditions laid before them:

"And all the people answered together, and said, All that the Lord hath spoken we will do." (Ex. 19: 8.)

When Moses reported to the Lord that the people were willing to do what He asked of them, instructions were given to prepare the people to be consecrated to the service of the Lord when He would meet with them three days later:

"On the third day, in the morning, there was thunder and lightning, a dense cloud on the mountain, and a loud trumpet blast, till all the people in the camp trembled. Then Moses brought the people out of the camp to meet God; they took their stand at the foot of the mountain." (Ex. 19: 16-17, *Moffatt Trans.*)

## Promulgation of the Law

A profoundly impressive scene followed when the Lord God of Israel descended upon the Mount and His presence was accompanied by thunder, lightning and earthquake:

"As the trumpet blast grew louder and louder, Moses spoke and God answered him. Then the Eternal descended on the mountain of Sinai, to the top of the mountain; and the mountain of Sinai was all wrapped in smoke, as the Eternal descended in fire upon it; the smoke rose like steam from a kiln, till the people all trembled terribly." (Ex. 19: 18-20, *Moffatt Trans.*)

After that Moses was summoned to the top of the mountain, while the people waited below. There, in behalf of the people, he received first the laws contained in the Ten Commandments. Afterward, the whole Law of the Lord, comprising commandments, statutes and judgments, was promulgated and received by the people. The law in detail is set forth in the Bible in the books of Moses (Exodus, Leviticus, Numbers and Deuteronomy).\*

The relationship was to be that they would accept the Lord as their God and He would constitute them His

\* See *Digest of the Divine Law* by Howard B. Rand, LL.B., \$2.00 postpaid. [Destiny Publishers, Haverhill, Mass.]

people. They would become the Kingdom of God upon the earth. The Law of the Lord, which they received at Sinai, was to become the basis of the constitution of the Kingdom and they were to be its administrators. To all this the people consented when they agreed to the terms of the covenant God made with them.

### *Covenant Established*

The ceremony of ratification having been completed, the people became, in fact, the Kingdom of God and their subsequent history is a record of God's dealings with them in this relationship to Him. The messages of all the prophets are predicated upon the fact that Israel became His kingdom people. In the New Testament this is confirmed by the Angel in the annunciation to Mary when He declares that Jesus Christ is to reign as King over the House of Jacob forever. But we understand His Kingdom to be the Kingdom of God and the statement of the Angel that He will reign over the House of Jacob may appear, at first thought, to be contradictory. It is not, however, and this important subject is dealt with fully in the chapter entitled "The Kingdom Established By God," in *Study in Daniel*,\* from which the following excerpt is taken:

"Because all Bible students are in agreement that the Stone Kingdom of Daniel must represent the Kingdom over which Jesus Christ is to reign, let us turn to the New Testament and read what the Angel said to Mary in the Annunciation:

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 31-33.)

"It is logical to say that the Kingdom over which Jesus Christ is to reign forever is the Kingdom of God. The stone to which Daniel refers is the emblem of that Kingdom. With these statements no reasonable man can disagree. But the Angel told Mary that the Kingdom over which Jesus Christ is to reign forever is 'the House of Jacob.' Of this Kingdom — the House of Jacob — the Angel said there would be no end, and Daniel declared that the Stone Kingdom would endure forever. Upon the basis of the statements made by the Angel concerning the House of Jacob, and in conjunction with the declaration

of Daniel concerning the Stone Kingdom, this fifth kingdom of Daniel must be none other than the House of Jacob. . . .

"Does history supply us with the evidence that the God of Heaven did set up a kingdom and that it was the House of Jacob? We find that at Mount Sinai, in 1487 B.C., the God of Heaven did organize a kingdom: 'Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . And ye shall be unto me a kingdom of priests, and an holy nation' (Ex. 19: 3-6). . . . The facts of that organization are clearly presented in the 19th and 20th chapters of Exodus and only the man who shuts his eyes and closes his mind to reality will deny this fact. In the Bible, as well as in secular records, we may follow the history of that kingdom." (pages 66-68.)

### *"If" and "But" Clauses*

In His foreknowledge God knew the course the history of His people would take. His own faithfulness in fulfilling His promises was beyond question, but there was no guarantee that Israel would not default in carrying out the terms of the covenant. Therefore, the Lord made provision to ultimately compel obedience and the terms of enforcement were incorporated into the covenant itself. These enforcement clauses, through which Divine compulsion is applied, are familiarly known to Bible students as the "if" and "but" clauses of the covenant. Reviewing its terms, Moses said:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." (Deut. 28: 1.)

Then follows a list of blessings, both personal and national in scope, the results of obedience to the terms of the covenant. However, the "but" clauses of the covenant set forth the punishments which would follow the refusal to observe the requirements of the covenant and administer its laws. The Lord declared:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." (Deut. 28: 15.)

### *Continued Covenant Relationship*

Then follows a list of curses, both personal and national in scope, which

would afflict the citizens of His Kingdom, and the Kingdom itself, because of the failure to carry out the terms of the Covenant.

It is extremely important to observe here that, although the people and the Kingdom might, through disobedience, suffer under the "but" clauses of the Covenant, they would still remain in covenant relationship with God. This fact is entirely overlooked by many who assume that, because Israel failed to keep the terms of God's covenant, He rejected them and, therefore, the covenant is not now in operation. This is not the case, for the very fact that the people of the Kingdom nations suffer in accordance with the curses pronounced under the punitive clauses of the covenant is irrefutable evidence that the covenant is still in operation. If this were not so; that is, if the covenant were not in force, then Israel could not be punished under the terms of that covenant. This fact of the continuity of the covenant is accentuated by Moses who records the words of the Lord expressing His attitude toward Israel and their later disobedience to Him:

"I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." (Lev. 26: 44-45.)

### *Israel's Captivity*

It is well to note carefully that God declares He will not break His covenant with His people. The time came, however, when the House of Israel had departed so far away from the Lord that He allowed them to be carried away into Assyrian captivity:

"And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke

\*\$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." (II Kings 17: 15-18.)

### *An Endeavor to Escape*

Israel not only refused to keep the terms of the covenant but later, while in captivity, they decided to become like the heathen and thus escape if possible the responsibilities that had fallen upon them. But the Lord said:

"And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone." (Ez. 20: 32.)

### *Applied Pressure*

It was impossible for the House of Israel to side-step their Divine obligations. In the first place, when Abraham laid Isaac upon the altar, he dedicated not only his son to the service of the Lord but, through him, all of his posterity as well. This was so because anything laid upon the altar of the Lord becomes holy and is dedicated to Him. In the second place, when Israel at Mount Sinai consented to administer the Law of the Lord, and in return become His Kingdom people, they assumed a relationship with God which neither they nor their posterity could break.

### *The Quarrel of His Covenant*

When the House of Israel finally decided to leave His service, the Lord declared He would bring to bear upon His people the full force of the "but" clauses of the covenant, using its curses as pressure upon them to compel them to return to Him and honor their sworn obligations. Through Moses He had proclaimed a solemn warning, telling them plainly that the most severe judgment to come upon them for their sins would be war:

"I will bring a sword upon you, that shall avenge the quarrel of my covenant." (Lev. 26: 25.)

Smith and Goodspeed translate this:

"I will bring a sword upon you that shall wreak vengeance for the covenant."

Ferrar Fenton renders this with the preceding verse as follows:

"I will load you with grief, and heavily strike your sins; and bring cruel slaughter upon you, To avenge the broken Law."

The message of the whole 20th chapter of Ezekiel is the Lord's discussion of His quarrel with His people, based upon their failure to keep their promise to obey His covenant with them. It was much more than a mere argument with them as the use of the word quarrel implies. A quarrel is usually a dispute of such a nature that severed relations follow and this is exactly what occurred between God and His people. Ezekiel writes that men selected to speak for the people had come to him to ask him to secure a message from the Lord for them. The Lord's response was:

"Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you." (Ez. 20: 3.)

The Lord commanded Ezekiel to outline the background of His quarrel with His people:

"And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." (Ez. 20: 5-12.)

Through Ezekiel the Lord points out how His people rebelled against Him again and again, despising His laws and entering into practices which were an abomination in His sight. Their sinfulness had continued "even unto

this day"; therefore, He addressed His people as a whole:

"And shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you." (Ez. 20: 31.)

Nevertheless, the Lord had no intention at any time to irrevocably forsake His people because His own faithfulness to His unconditional promises and the honor of His own name were involved. Therefore, He declared:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." (Ez. 20: 33.)

### *A Rod of Punishment*

After all, this is a just King dealing with unruly subjects who, for the time being, are in rebellion against Him and His laws. Sweeping down through the centuries, and covering the entire scope of His dealings in judgment to compel a return to Him, the order of events is succinctly set forth in just four verses in Ezekiel:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." (Ez. 20: 34-37.)

The House of Israel was thus released from their Assyrian captivity and scattered throughout the wilderness of central and southern Europe. Later they were gathered into the appointed place as they spread out to inherit the desolate heritages (*i.e.*, the North American Continent, New Zealand, Australia, etc.). In these lands God has been pleading with His people; first, the Gospel of salvation was preached among them; following this, the Gospel of the Kingdom has been proclaimed.

The time has now come when He is to cause His people to pass under the rod, which is symbolic of judgment, the final phase of which will see the enemy moving against His people in devastating war as the age comes to its close. Until God's people repent of their sinful ways and turn to Him wholeheartedly, there will be no relief from the terrors of conflict as World War III engulfs the earth.



Actually, God has stated that He is responsible for bringing the northern hordes against us. They are being used by Him to compel His people to return to Him and willingly accept the conditions that will bring them under the bond of the covenant.

### *Selections and Rejections*

Only by the restoration of the righteousness of His laws can we hope for peace. But out of this period of disaster, trouble and war a contrite people will come forth, purged of all evil and willing to do His will and observe all His laws. Then the Kingdom itself is to be purged of all evil and evildoers:

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." (Ez. 20: 38.)

Smith and Goodspeed translate this move to purge evil from among His people as follows:

"I will make you pass under the rod, and bring you into the purging-trough; and I will purge from among you the rebels, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel; so shall you know that I am the Lord."

### *Lost Citizenship*

This statement through Ezekiel confirms the separation that is to take place when those who refuse to conform with Kingdom requirements are sent out into "outer darkness" because of their failure to comply with the conditions that would make their citizenship secure. As pointed out in "Seek Ye First the Kingdom of God," DESTINY for January 1951, this is the separation that takes place just prior to the ushering in of the perfection of Kingdom administration.

### *Predicted Cleansing*

Only those who willingly comply with the conditions of His covenant will be allowed to reside in the land when the Kingdom is fully established. The Lord addresses His people just prior to the institution of the perfect rule of Kingdom law:

"And as for you, O household of Israel, thus says the Lord God: Go, destroy each one his idols; and afterwards you shall surely listen to me, and no longer profane my holy name by your gifts and your idols.

But on my holy mountain [his Kingdom], on the mountain of the height of Israel . . . there shall all the household of Israel worship me in the land; there will I accept you, and there will I ask for your offerings, and for the choicest of your gifts, in all your sacred things. As a sweet savor will I accept you when I bring you out from the peoples, and gather you from the lands over which you are scattered; and through you will I reveal my holiness in the sight of the nations. And you shall know that I am the Lord." (Ez. 20: 39-42, *Smith and Goodspeed Trans.*)

### *The Spiritual Awakening*

The turning to God which Ezekiel describes in these verses does not occur until after the destruction of Gog in the final great conflict which is outlined in his 38th and 39th chapters. It is made clear there that it is through Divine intervention, as God moves against Gog in behalf of His people, that the great spiritual awakening in Israel is brought about. Ezekiel here gives the detail which is not repeated in later statements. The prophet simply declares the result of Divine intervention, bringing about the defeat of Gog and his hordes:

"So the house of Israel shall know that I am the Lord their God from that day and forward." (Ez. 39: 22.)

Thereafter God's promise will be fulfilled:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. . . . Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." (Ez. 36: 25-36.)

Nevertheless, the Lord declares that before this comes to pass He will be

inquired of by Israel to do it for them and their inquiry will be voiced in the genuine humility which will enable Him to come to their assistance:

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them." (Ez. 36: 37.)

### *Facing a Hopeless Situation*

When His people are face to face with a victorious and ruthless foe, the pressure of overwhelming circumstances will compel them to turn to God. This is confirmed by the Prophet Joel who describes the intrigue of the enemy within our land, resulting in his infiltration into high places. As a result of the terrifying events of the Great and Terrible Day of the Lord, with the enemy triumphantly moving against us, the call goes out through Joel:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" (Joel 2: 12-14.)

### *Requisite For Deliverance*

Absolutely requisite to deliverance from our enemies is a national awakening to our identity and an open acknowledgment that we are the Israel of God today. Then, in the light of that identity, the nation must manifest a willingness to reassume the responsibilities conferred upon us under the terms of the covenant. Under the increased urgency of the times as we approach the crisis in the coming conflict, Joel declares that the ministers and priests will be commanded by the national leaders to make a public avowal of our identity and then pray the prayer Joel outlines, petitioning God to intervene in behalf of His people:

"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2: 17.)

The form of this prayer intimates two things: 1) that there is grave danger that the heathen may be victorious in battle and rule over His people; 2) that a time may come when Israel's plight will be so desperate that, al-

(Continued to page 56)

# REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

*London, January 1 (By Cable)*

FEW PEOPLE IN Britain realize what actually took place between Mr. Attlee and President Truman. The real facts are more widely known in America. Even there, however, the full significance of them may take some time fully to penetrate public opinion. Our Washington correspondent reported — after talks at the highest level — that President Truman regarded the British Prime Minister's visit as a dismal failure, whatever Mr. Attlee may say to the contrary. Mr. Attlee suggested the removal of MacArthur, the elimination of Chiang Kai-shek from Formosa, and the full recognition by the U. S. A. of Mao-Tse-tung's government. This would represent abject capitulation, as well as disgraceful treatment of a great captain.

Mr. Attlee also expressed very great alarm about the immediate prospects in Europe. He said that he thought Russia might march into Western Europe next spring. This was the main argument he put forward as the reason for extreme appeasement in Asia. Mr. Attlee, officially, may well deny that he said all this, but it is what President Truman thought was said. This information has been given to us authoritatively from a very high quarter in Washington.

Our observers, who have informants in both China and Russia, are quite clear that it cannot too often be said that the Korean war started as a result of a joint Russian-Chinese policy in which the North Koreans were to occupy all Korea by mid-September 1950, at the latest. China's decision to intervene was taken when the North Koreans failed to fulfill their allotted military task. Any apparent relationship between recent military developments and the crossing of the 38th Parallel, or MacArthur's abortive November offensive near the Manchurian frontier, are pure coincidence, however much those events may have increased the determination of both the Chinese and the Russians to carry out their original plans.

Our informants say that the vague hope of the British Cabinet that China is not in full alliance with Russia had, and has, no basis whatsoever. Mr. Bevin, in the House of Commons on December 14, said that the Chinese could not work up any great hostility to Britain; that China really wanted to stop the fighting; and, that, "by treating the Chinese people right," China might be kept from lining up permanently with Russia. For these deplorable misjudgments and inaccuracies there is absolutely no factual foundation.

Both in Europe and America a danger to the Middle East is recognized. No one, however, seems to realize that the main drive will, according to Soviet plans, one day be delivered in that area which is the most important strategic area in the world, and not only the area of oil but of decision in a world sense. The Middle East position, backed by the African base (which could be defended and which is rich in raw materials), is also the place from which Russia's most essential and vulnerable area — her main

oil wells — can most easily be attacked. It is not surprising that Russia considers it to be vital.

Regarding South East Asia, Britain has declared that she favors negotiation but not appeasement. Since China and Russia would agree to no terms which did not include vast concessions, negotiation and appeasement have been, from the first, synonymous. Any attempt to differentiate between the terms was foolish. Anyone having accurate knowledge of Russian plans should have realized that.

It is clear from all realistic and competent appreciations of the situation, and from intelligence services and private observers alike, that the chief objective of the Atlantic Powers must be Russia. Time is now fast running out. The urgent need for the mobilization into a single strategic effort — in fact, rather than on paper — of every nation capable of action is overwhelming. So, too, is first-class political warfare to undermine the whole Russian Empire from within.

*Washington, D. C.*

Some members of the U. S. Administration have been trying to put the blame for the Korean calamity on to General MacArthur. It is being said that he overextended his lines and had no intelligence service. The British press is by no means alone in saying these things.

Chinese intentions, however, were not primarily a matter for local intelligence. The failure correctly to appreciate the Korean situation was in quarters far higher than MacArthur's local military intelligence. He relied, as he was bound to do, on information provided by the C.I.A. in Washington, and it was there that the fundamental mistakes were made that led to local tactical disaster. It is a disturbing fact that the present Chinese moves in Korea were accurately forecast by Chiang Kai-shek's intelligence service and labelled "unreliable" by Washington.

Yesterday's dreamers, among them Mr. Dean Acheson, admit that their former appreciations were wrong. They are coming to recognize that Mao-Tse-tung and Moscow are one. It is also believed that the Soviet Marshal Meretskov is in actual charge of Korean operations. It is thought that the Chinese have a double objective. First, to suck into Korea ever-increasing American forces in order to localize and use them up as fast as they are mobilized; and, secondly, to get control of a belt of territory wide enough to assure exclusive control of the Yalu River power stations and, at the same time, to give Kim-Ir-sen plenty of space from which to harass, and later, launch an all-out attack on any UN sponsored regime which may be set up either by negotiation or military means.

What is now causing Washington the deepest concern is that this strategy, if applied simultaneously in different parts of the world, would assure to Russia and her satellites so economic a use of their own man-power, that it would appreciably outweigh America's material superiority. It is now felt in Washington that, if America acquiesces in the application of this strategy, there is a definite possibility

that she may be defeated even before Russia herself has to undertake any active fighting. The U. S. feels that she is being drawn into a deadly swamp. The most recent statements from Washington tend to emphasize the world-wide aspect of the situation and to underline the responsibility of the U.S.S.R. in respect of local events in Korea and elsewhere. The whole strategic outlook is broadening.

### *China*

Competent observers in Peking are not in the least surprised at either the military or diplomatic policy of the Chinese government. They say that only a fool could ever have entertained the illusion of separating Mao-Tse-tung from Moscow. By personal conviction alone, he would have followed the Kremlin line. It is now known, however, that, in the first days of September, an agreement was signed completely identifying Chinese and Russian policies.

Economic difficulties are encouraging opposition to the government. Farmers are being paid less than production cost for requisitioned produce, and the prices of consumer goods are rising steeply. The temporary improvement which we reported last month has not been maintained. Increasing expenditure on intervention in Korea has made things still worse. The overtaxing of transport by the army has also created some very real additional shortages through distribution difficulties.

### *Germany*

The atmosphere of Germany is one of tense expectation of momentous decisions both by the Western Powers and Russia. In Western Germany the two matters uppermost in most people's minds are a possible move of the capital and rearmament.

Alongside these lines of thought and activity in Western Germany, Eastern Germany is far from idle. Rearmament is already afoot. Plans, attributed to General von Seydlitz and Marshal Schörner, are in being for using the People's Police as the cadre for general military training to increase the present armed forces from 125,000 to 800,000 within six months of a start being made.

### *The Red Army*

As we reported last month, the war in Korea has disclosed the superiority of some of the Soviet-supplied weapons with which the Chinese and Northern Korean forces are equipped. That, and the invasion of Tibet by a Chinese army, led by officers of the Soviet Arctic Command, point to the thoroughness of Russian military preparations.

Russia now has 4,500,000 men under arms. The annual conscription quota is about 1,300,000. The trained reserve, which can be called up at from 30 to 60 days' notice, is 14,000,000. Most of these are land forces. The figures do not include any satellites. Since the end of World War II, training and organization have been very thoroughly overhauled, especially with regard to artillery, tanks and motorized formations.

Our latest reports of submarine construction show that the number of newly commissioned German types has now risen to 367 exactly. New launchings take place every week, however, so that this figure is, by now, out of date. All these new submarines are equipped with launching ramps for guided missiles. Towards the end of October, tests of these ramps were carried out in the Baltic.

The Soviet Union has been producing four bombs per

month since September 1949, but more of these have been used for experimental purposes than either the American or British governments know or admit.

### *Yugoslavia*

Since its demands for American aid, Tito's regime has entered a critical stage. First, it has to meet U. S. pressure for concessions to Western democratic sentiment in order to overcome difficulties in Congress. Tito, on the other hand, is trying to get all he can by giving post-dated undertakings, the honoring of which is very doubtful. His difficulty is that, if he liberalized his regime, he would probably be faced with revolution.

One of our Washington observers reports that a strong undercover fight is going on there over Yugoslavia. Former Soviet appeasers and the left-wing element of the State Department are now the strongest of the advocates of co-operation with Tito. They feel that, if a war is to be fought, it should be in ideological alliance with Tito. Communism, they say, should be fought with the help of something to the left of Moscow itself. This view has an appreciable following amongst some of the higher officials of the State Department, not excluding the policy-making branch. These men are repelled by the very idea of a Conservative victory anywhere. This pro-Tito policy is now reflected in some of the Voice of America broadcasts to Europe. Some funds from American sources are being given to reputed Tito underground movements in the satellite countries. Most of the money finds its way into the pockets of men whose chief attribute is their readiness and ability to make up and render accounts to America. In fact, there is no such thing as a proper Tito underground.

### *Hungarian Spies*

The names and addresses of all senders of remittances or parcels from America have, for a long time, been noted by the Hungarian authorities. Hungarian-American Communist agencies have already sifted this list and reduced it to a fairly small manageable number. The group of 23 Hungarian spies about to go to America have been trained at a Russian school in Austria, under the direction of a man formerly one of the principal atomic development spies in Canada.

The head of the group is a man at present using the name of Isidor Leib. He has recently been serving as an adviser to the Hungarian War Ministry. He seems to be either a Russian or a Hungarian, who has lived in Russia for a long time, but we can trace no record of his past. He speaks Hungarian with a foreign accent, fairly good English, and German, Yiddish and Russian. Leib and his group will travel mostly via South America or Cuba. Several will travel with Israeli passports, of which the Hungarian K.P.O. has a small supply. There are also available in Hungary a few Danish passports which might serve. Leib himself is about 45 years old. He will not travel under that name and will almost certainly carry an Israeli passport.

The foregoing is the sixty-fourth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

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# Hour Of Reckoning

By WILLIAM O. LAY, JR.

*December 23, 1950*  
**S**UDDENLY IN December of 1950 the American people found themselves face to face with the grim consequences of post-war folly. Under wavering and inept leadership, they had sought peace through deals and compromises with honorless gangsters whom God branded as enemies of Himself and His Kingdom. They flung their national substance far and wide in hopes of bolstering the free world against Communism, only to see the Red hordes roll on and on. Finally, they committed the cream of their armed strength in Korea, fighting for "peace" under the banner of a goddess organization in which the Prince of Peace is the forgotten Man.

Then came Chinese Communist intervention in Korea and near disaster for United Nations forces (ninety percent American). Surrounded troops in Northeast Korea battled to the sea and began evacuating — one of the bleakest chapters in American military annals. Other armies in Northwest Korea braced for renewed Communist assaults. And the American people, noting how little help had come from other UN members for the Korean campaign, wondered if European nations would really fight if a showdown with Russia came.

Shocked and bewildered, the American public tried to adjust itself to the black world outlook. A national emergency was declared. Former President Herbert Hoover suggested that the national resources be devoted to protecting the homeland, with no more assistance for Europe until their will-to-fight was assured. The Administration, however, proceeded with its plans for shaping a European army, with German units included.

It was the sudden reversal in Korea that plunged the world into this dire new crisis. UN commanders, noting the build-up of Chinese Communist forces, had either to strike or wait until the Reds could unleash an annihilating attack. They chose to strike, launching an offensive on November 24. Significantly, the date fell  $2 \times 286$  days solar before June 26, 1952 and also 1290 plus 666 days after the Pots-

dam Conference opened on July 17, 1945 (near bottom of chart). As noted, the 1952 date will be 2520 days solar after the UN Charter was signed on June 26, 1945.

The 1290 plus 666 measure is of particular interest, 1290 being the number of desolation and 666 that of the human world-system. As the linked measures recur, note that they mark steps in the process as God uses the Red Woe of aggressive Communism to break down man's present civilization, that the way may be prepared for the Kingdom of Heaven and its righteousness.

It was also revealed on the November 24 date that the United States had proposed a seven-point Japanese peace treaty, including an offer to give Russia a voice in deciding the future of Formosa. Russia immediately protested, accusing the United States of violating the Cairo and Potsdam agreements, and claiming the future of Formosa had already been decided.

The Chinese breakthrough in Korea came on November 26. Data noted at the top of the chart shows it came  $2 \times 286$  days lunar after the Berlin blockade ended on May 11, 1949 and 1600 days after the July 10, 1946 Molotov statement of Soviet German policy. Further data on November 26, 1950 will be found in the short article titled "Crisis In Korea" in *DESTINY* for January 1951.

Because of the German tie-in of the November 26 date, it is noteworthy that it marked the Bavarian state elections which resulted in victory for the Socialist Party opposing German rearmament. This was the third such victory for the Socialists in German elections.

The lunar terminal of the 1600-day cycle extending from July 10, 1946 fell on November 3, 1950. On this date Russia proposed a new four-power conference on Germany. Other data on November 3 was given last month in the article, "Final Throes Near" (*DESTINY* for January 1951).

Representatives of Red China sat in at UN sessions first on November 27. Called to explain Chinese intervention in Korea, the Peking Reds actu-

ally came to charge the United States with aggression in Formosa. The United Nations agreed to consider both charges. The date fell 1290 days lunar after the Marshall Plan for strengthening the economies of nations threatened by Communism was first proposed on June 5, 1947 (upper center of chart). As noted, the 1947 date fell 666 days after Russia entered the Far Eastern war on August 8, 1945.

Meanwhile, as Chinese Reds slaughtered Americans in Korea, United Nations officials in New York feted the Chinese Communist delegates at a sumptuous banquet. The hypocritical spectacle shocked and disgusted American public opinion more than any previous example of UN nonsense and ineptness.

Announcement of British Prime Minister Attlee's visit to Washington came on November 30, the date being charted last month in the short article, "Crisis In Korea." Also on November 30, Russia vetoed a Security Council resolution calling upon all states to stop aiding or encouraging Communists in Korea. The issue was thus thrown into the veto-free Assembly.

Before flying to Washington, Mr. Attlee agreed with French officials to pursue a policy of localizing the war in Korea and of negotiating a political settlement with both China and Russia. The old specter of appeasement thus once again reared its head. These British-French talks ended on December 2, the date falling 2520 days solar after the Teheran Conference ended on December 2, 1943. In addition, December 2, 1950 was  $2 \times 286$  days before June 26, 1952 (near bottom of chart).

The Truman-Attlee talks opened in Washington on December 4. On the same day the North Korean capital of Pyongyang was recaptured by the Communists. Meanwhile, in New York the issue of Chinese intervention in Korea was formally placed before the UN Assembly.

The December 4 date which brought these developments most significantly fell 1260 plus  $2 \times 286$  days after November 28, 1945 when Senator Edwin C. Johnson warned that war with Russia was swiftly approaching. The

1945 date, in turn, was 9 x 1290 days lunar after Germany opened World War I on August 1, 1914 (near top of chart). As indicated, the 1260 days from November 28, 1945 terminated on May 11, 1949 when the Berlin blockade ended. From then it is 2 x 286 days to December 4, 1950.

As the Truman-Attlee talks ended on December 8, the official communique revealed agreement on a policy of no appeasement of Communism, and of immediate intensification of efforts to strengthen European defenses. The communique revealed differences over seating of the Chinese Reds in the United Nations, and over the Formosa issue.

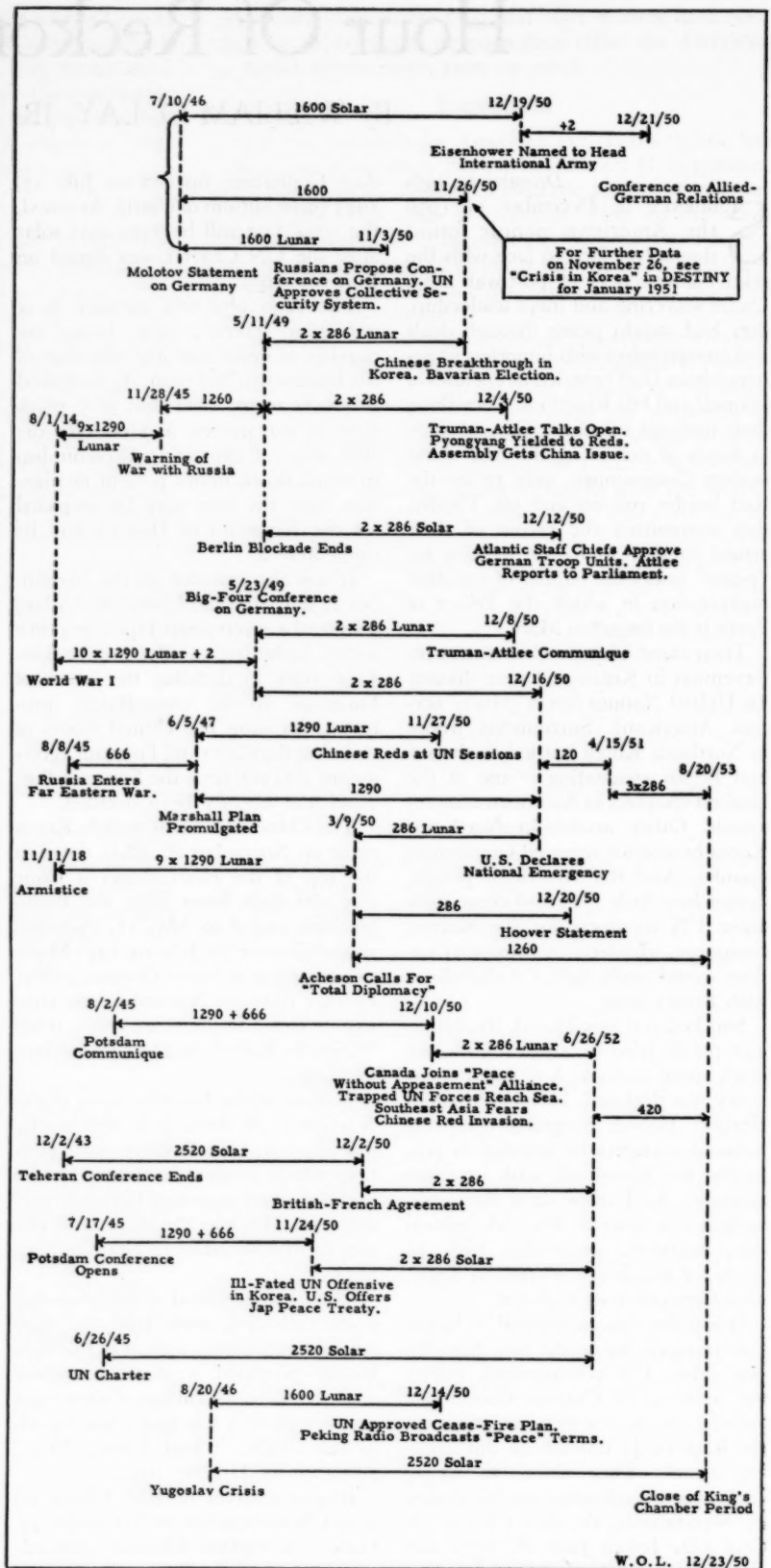
The Truman-Attlee communique was issued 2 x 286 days lunar after the Big-Four conference on Germany opened on May 23, 1949 (upper center of chart). The latter date fell 10 x 1290 days lunar plus two after the outbreak of World War I on August 1, 1914.

Following his Washington talks, Mr. Attlee went to Ottawa. On December 10 he revealed that Canada had joined the "peace without appeasement" alliance and expressed himself as optimistic over chances of avoiding a third world war. Meanwhile, in Korea the first units of Marines and infantrymen who had been trapped in the Changjin Reservoir area reached the comparative safety of an evacuation beach-head. On the same day, a dispatch from Hanoi, Indo-China told how Chinese Red successes in Korea had cast a pall of fear over all Southeast Asia and made Western defenses in the region appear totally inadequate.

These December 10 developments came precisely 1290 plus 666 days after the Potsdam Conference communique was issued on August 2, 1945 (lower center of chart). As indicated, December 10 was also 2 x 286 days lunar before June 26, 1952.

On December 12, Chiefs of Staff of the twelve Atlantic Pact nations agreed upon German participation in a European "grand army." The problem of winning German acquiescence to the proposal remained. This move came precisely 2 x 286 days solar after the Berlin blockade ended on May 11, 1949 (upper half of chart). Also on December 12, British Prime Minister Attlee reported to Parliament on his Washington talks with President Truman.

The UN Assembly on December 14 passed a cease-fire plan for Korea.



W.O.L. 12/23/50

Under its provisions, a three-member team was empowered to seek a truce in the Korean war. But on the same day the Peking radio revealed that the Communist terms for "peace" included withdrawal of "American aggressive troops" from Korea and Formosa. The date was 1600 days lunar after the August 20, 1946 Yugoslav crisis (bottom of chart).

President Truman on December 16 proclaimed a state of national emergency in the United States. An Office of Defense Mobilization was established, and imposition of wage and price controls begun. Plans called for having 3,500,000 men under arms at the earliest possible time.

The American state of emergency was proclaimed exactly 1290 days after June 5, 1947 when the Marshall Plan was first propounded (upper center of chart). December 16, 1950 was also 2 x 286 days after the Big-Four conference on Germany opened on May 23, 1949 and 286 days lunar after Secretary of State Acheson called for "Total Diplomacy" against Communism on March 9, 1950. "Total Diplomacy" proved ineffective against the ready military might of Russia and her satellites, so the Western Powers find themselves in a crisis which grows more ominous with every passing week.

Note particularly that December 16, 1950 was precisely 1290 plus 666 days after Russia entered the Far Eastern

war on August 8, 1945.

The twelve Atlantic Pact nations on December 19 called General Dwight D. Eisenhower to build their million-man international army. The participating nations also pledged themselves to try to match America's partial mobilization. This was 1600 days solar after the July 10, 1946 Molotov statement of German policy (top of chart).

Also on December 19, the Western Big Three agreed to make yet another effort for peaceful settlement of the "cold war" with Russia. One more application of "Total Diplomacy"?

Efforts to win German participation in European defense began on December 21 when the three Allied High Commissioners met with German Chancellor Konrad Adenauer. The communique issued implied that occupation controls would be relaxed in return for German participation in European defense. Significantly, this was 1600 days solar plus two after the July 10, 1946 Molotov declaration which split Western and Russian policies on Germany (top of chart).

Meanwhile, former President Herbert Hoover had proposed that the Western Hemisphere be fortified as the "Gibraltar of Western civilization," defended by sea and air power from frontiers in Britain on the east, and Japan, Formosa and the Philippines on the west. Stating that the de-

fense of Western Europe rested primarily on European nations themselves, Mr. Hoover urged that no more American troops or money be sent them until they organized and equipped armies of their own "in such huge numbers as would erect a sure dam against the Red flood."

Mr. Hoover's statement came 286 days after March 9, 1950 when Secretary Acheson called for "Total Diplomacy." The chronological tie-ins of the March 9 date are given in the center of the chart.

Because of the lateness of the hour, and the immense head start of the Soviet orbit in military preparations, it is impossible for Administration policies, or those advocated by the opposition, to arrest the crucial trial ahead for the Anglo-Saxon nations. The Red scourge of Communism has been raised up to chastise them, and it will fulfill its purpose relentlessly.

Anglo-Saxondom will find no escape until the people are ready to cast aside the works of willfulness and waywardness, and to accept Divine proctoring in all phases of national life. They will be saved from the besetting perils, but only on these conditions. The call must go out before Divine deliverance can come.

Somewhere along the black and tortuous road ahead the cry will go to heaven. Then will come the miracle of preservation for errant Israel.

*(Continued from page 44)*

"The human race is made up of individuals, and these individuals are grouped into classes. There is the family, and many families living in a given community constitute a town or city. A country or kingdom is composed of many communities, towns and cities. There are certain laws governing individual conduct and there are certain other laws governing municipal and national affairs. It would be as ridiculous to apply laws that govern municipal affairs to the individual as it would be to apply individual laws to the municipality.

"We make this statement, which ought to be obvious to all, because, when men undertake to deal with matters pertaining to the spiritual aspect of things, they immediately classify all spiritual requirements as applicable to individuals only. They have forgotten that, as there are laws apart from those dealing with the individual in matters of administration, so also God has laid down requirements for the nation apart from those regulating the conduct of individuals.

"Let us illustrate: The government of the United States has entered into certain treaty relations with other governments and it has assumed certain governmental obligations. Much as we might wish to do so, it is impossible for any individual to carry out such treaties or to fulfill a governmental obligation. True, the nation is an aggregate of individuals; nevertheless, there are obligations that the representatives of that aggregate of people can carry out which the individual is unable to do. Such obligations are *national* and as such the *nation* must act upon them through its constituted representatives.

"When men recognize the need of the individual only, and fail

to see that there are certain requirements God expects of the nation, they are in no position to declare what God requires of the nation in order that they may have victory over their enemies.

"The New Testament deals with the need of the individual in his relationship to God through Jesus Christ as His Saviour. There also is set forth what constitutes a spiritual awakening in the life of an individual. The keeping of all these requirements is absolutely essential for the individual in his personal spiritual relationship to God.

"But what does God require of the nation? The nation acts, not through individuals, but through their elected representatives. Just as we recognize that there are rules and regulations governing our nation in its acts of administration, apart from the laws governing individual conduct, so also God has set forth for the nation certain requirements and laws that the individual cannot fulfill. They are obligations that can only be fulfilled by the nation through its representatives of government.

"The prayers on the part of millions for peace on that fateful day in September 1939 were not answered. This was not because prayer is ineffective but because the prayers of individuals could not bring relief for the nation violating its national obligations. It is useless to pray for relief for a sinful individual or nation while either continues in sin.

"What is national sin, a turning from which is essential in order that a nation may awaken spiritually? We know and recognize what constitutes individual sins; but few realize what constitutes national sin in the sight of God, the removal of which will be necessary before God will answer prayers for national deliverance

*(Continued to page 54)*



from trouble.

"Let us for a moment inquire as to what God requires of a nation, apart from His demands upon the individual, and which can only be carried out through national administration. The history of Israel should give us the clue, especially in the organization of that people into a Kingdom at Mount Sinai. When the law was promulgated the people said at that time: 'All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord' (Ex. 19: 8).

"Here the people assented by oath to do all that the Lord required of them, both as individuals and as a nation. The individual promised to keep the Commandments, which laws applied to personal conduct. As a nation they promised to administer the Statutes and Judgments of the Lord as the law of the land. That administration would be carried out by the nation through its duly authorized representatives.

"When the individual failed to keep the Commandments, he suffered under Judgments for their violation. When the nation refused to administer the Statutes and Judgments, retribution followed, with poverty and distress and misery within. The armies of Israel were unable to stand before the enemy who came against them because there was sin in the camp.

"Moses said: 'Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?' (Deut. 4: 1-8).

"But Israel departed from the observance of these laws and enacted legislation of their own until, as declared by Micah: 'The statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation' (Micah 6: 16). In other words, Israel's failure to keep and administer the law of God, and the refusal to keep their oaths, brought condemnation and judgment upon the nation.

"God charged His people with unfaithfulness: 'The Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.' Then follows the account of Israel's refusal to believe the Lord or hearken to His call.

"Because of this refusal to believe the Lord, the record states: 'They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain.' That is, they assumed the right to set aside God's laws and pass laws of their own and in their vanity considered they could improve on the Statutes that God had given to them.

"The verdict follows, 'Therefore the Lord was very angry with Israel, and removed them out of his sight' (II Kings 17: 13-18). National sin, then, is the setting aside of the Jehovah administration and the assumption on the part of a nation of the right to make laws to take the place of the God-given Statutes and Judgments.

"Ezekiel the Prophet sets forth the punishment: 'As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.' Then comes the statement of the certainty of the long and continued period of chastisement for failure to keep His laws. Afterwards, 'I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me' (Ez. 20: 33-38).

"At the close of this period of pressure through which Israel is now passing in these last days the prophet declares there will come

a spiritual awakening which will cause the nation: 'To walk in my statutes, and ye shall keep my judgments, and do them' (Ez. 36: 27).

"Here we have the climax to the present pressure in a national awakening as a result of trouble which will compel His people to walk in His Judgments and observe all His Statutes. All this is followed by a wonderful outpouring of national blessings as a result of such obedience. But, before this becomes a fact: 'Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them.'

"Requisite, then, for national deliverance is this great national spiritual awakening to the need of the restoration of His administration. That restoration is to be brought about by His people making the inquiry of Him that He do it for them. Until our nation realizes its need, this inquiry will not be made. The pressure must increase until a desire comes for the restoration of the righteousness of His laws. Not until then will prayers for victory and peace avail.

"The individual can still claim protection as a child of God. But national deliverance from trouble and the defeat of aggressive nations will still depend upon Israel turning from her evil ways, for the statutes of Omri are now being kept by her.

"There is no evidence as yet either in America or Great Britain of such a national turning to God, with a desire and longing that His laws become the law of the land. For that reason the pressure will continue and increase and our enemies will gain victories on land and sea and in the air until our people come to the realization that there are certain things required of us as a nation as well as individuals. Our leaders must awaken to the national message of the Book and call the people to restore the administration of His Commandments, Statutes and Judgments as the law of the land. Until that day, trouble and disaster face our nation because intercessory prayer for a sinful nation is of no avail while the nation continues to violate a national obligation assumed by them under an oath our forefathers made with God at Mount Sinai.

"When our people as a nation awaken to these requirements and administer the Law of the Lord, we will solve our economic troubles, remove the evils of maladministration and will forever end all violence and crime within our borders."

The Gospel of personal salvation cannot take the place of the Gospel of the Kingdom, for both are essential. One brings the need for salvation to the attention of the individual and the other brings the need for redemption to the attention of the nation. When, as a nation, we awaken to our identity as the Israel of God, we will arise to our responsibility to keep the terms of the Covenant God made with our forefathers and restore the righteousness of Kingdom administration. The present crisis will grow more acute day by day until we do this. God is applying whatever pressure is necessary to compel a national turning to Him. This is the message for this hour of trial, the acceptance of which is essential if the hordes of atheistical Communism are to be turned back and our nation delivered from destruction.

It is with deep regret that we learn of the death of Mr. S. A. Ackley in Dayton, Ohio, on December 15, 1950, at the age of 82 years. He will be remembered by a host of friends for his monumental work in Chicago where he carried on his activities for more than fifteen years. Knowing his unstinting labors in the proclamation of the Kingdom Evangel, we think of the statement of John in Revelation: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

# Three Momentous Years

By J. BERNARD NICKLIN

ATTENTION HAS RECENTLY been drawn to the paradoxical role being played by the British Commonwealth and the United States as battle-axe and peacemaker; and that such a part is clearly revealed in prophecy as destined to be taken by Israel in the "last days."

For more than thirty years the Celto-Saxon peoples have been in the forefront of a great struggle, sacrificing their manhood and wealth, not, as Mr. Bevin truly observed in his first speech before the United Nations Assembly in 1946, "for aggrandizement" or "gains to themselves," but "to defeat those who would destroy liberty and harness the soul of man to a pernicious system." At the same time they have dedicated their "capacity, courage and achievement to building up a world order and peace."

It is very significant that in this dual role two prophetic periods should be running out for Britain and the United States, the one in connection with events relating to displacement, the other in events for the promotion of world peace.

The day-periods chiefly involved are 286 (or to be exact 286.1) days, a constant repeatedly met with in the Great Pyramid, signifying "displacement"; and 1335, Daniel's period leading to peace and final blessing (Dan. 12: 12). It is interesting to observe that these two periods are so related that 14 cycles of 286.1 are the equivalent of 3 cycles of 1335 days.

$$14 \times 286.1 = 4005 \text{ days}$$

$$3 \times 1335 = 4005 \text{ days}$$

In this article we shall confine ourselves to chains of events commencing with World War II and leading respectively to August 20th, 1950 and August 20th, 1953.

## World War II

Hostilities began in the early hours of September 1, 1939, when Hitler launched his attack on Poland. Britain entered the war on September 3, 1939.

For Britain and the United States the turn of the tide came exactly three years later on September 3, 1942. Montgomery had taken over and Rommel was preparing to strike a blow that would finish off the Eighth Army and open a road to Suez. This attack, delivered at full strength by the Africa Korps, was launched on the night of August 30th. "After three days' battle," says the Ministry of Information's Handbook, published by His Majesty's Stationery Office, "the enemy fell back, leaving behind a trail of burning tanks and armoured vehicles."

In *Operation Victory*, by Major-General Sir Francis de Guingand (General Montgomery's Chief of Staff), we read:

"Early on September 3rd, the enemy had given up his expensive attack and withdrawn from contact. . . . Towards the end of the battle Wendell Wilkie came out to stay with the Army Commander. . . . He was for ever impressed with the importance of this battle, and has given it prominence in his writings.

*He saw in it the turning point.* It is hardly ever spoken of nowadays, and comparatively few knew it took place. It deserves study and a prominent position in our military history."

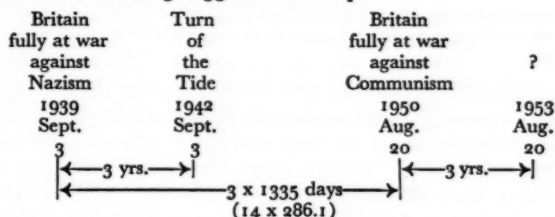
Rommel never afterwards regained the initiative. Two months later he was on the run.

## Korean War

This war may yet prove to have been the opening phase of World War III. It began on June 25th when Communist armies from the north launched an attack upon Southern Korea. Responding to the call of the United Nations, the United States at once sent forces to counter this aggression, while Britain placed her naval and fleet air arm units in those waters under United States command.

In compliance with a further request made by the Commander-in-Chief of United Nations Forces in Korea, Britain announced, on August 20th, that she was sending a military force there also, thus implying her full entry into this war against Communism from that date.

From Britain's entry into the war against Nazism, September 3rd, 1939, to her full entry into this latest war against Communism, August 20th, 1950, the interval was 3 x 1335 days. And as August 20th, 1950 was, of course, three years prior to the important terminal date of the Great Pyramid's horizontal inch-month scale, we thus have the following suggestive link-up:



## A New World Order

More than one of the Bible prophets had visions of a time when world peace will be established. Isaiah, for instance, wrote:

"And it shall come to pass in the last days, that the mountain [kingdom] of the Lord's house [Israel] shall be established in the top of the mountains [world kingdoms], and shall be exalted above the hills [lesser kingdoms]; and all nations shall flow unto it." (Isa. 2: 2.)

But not until Christ comes and the nations experience the promised change of heart and new spirit will this longed-for fulfillment be a reality. Events have a way, however, of casting their shadows before them, and it is significant that the British Commonwealth and the United States should have taken the lead in promoting two major attempts at organizing world peace during the past thirty years. Three events of this character have a place in the chain now under consideration.

On October 21st, 1942 the late General Smuts addressed

a combined assembly of Lords and Commons of the Parliament at Westminster. The occasion was unique. It was the first time a statesman from the Empire overseas had ever done so. Among other things he referred to the British Empire as "this greatest human experiment in political organization, the proudest structure of time, *this precedent and anticipation of what one hopes may be in store for human society in the years to come*" — a view which exactly accords with Isaiah's inspired prophecy quoted above. The well-known words of this same prophet in another place are that it is upon "the throne of David, and upon his [Israel] kingdom" that God's New Order of righteousness and peace is to be established (Isa. 9: 7).

Now this utterance of Smuts fell 4 cycles of 286.1 days from Britain's entrance into World War II, September 3rd, 1939; and 10 cycles of 286.1 days prior to August 20th, 1950, when as we shall presently observe, another important announcement relating to the New World Order was made.

On October 20th, 1945, Britain ratified the United Nations Charter, which organization formally came into existence four days later, with its seat in the United States. The preamble of this Charter begins as follows:

"We, the people of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small. . . ."

As in these day-periods events at the commencement foreshadow those at the close, it is natural to expect that, as Britain figured at the start of the chain, Britain will be the prominent actor in the events that follow. In this case, Britain's ratification of the Charter fell 4 x 286.1 days from Britain's part in turning the tide, September 3rd,

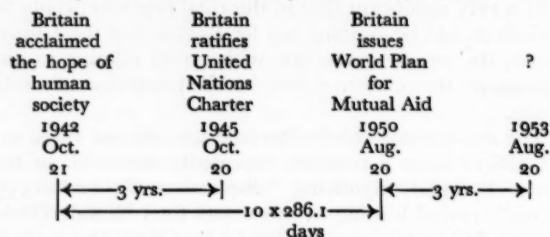
1942; and, if the principle holds good, Britain should be found playing a leading part in whatever transpires on August 20th, 1953, which will be 10 x 286.1 days forward from the date in question.

On August 20th, 1950, the British Labor Party issued a new statement of policy which included a "World Plan for Mutual Aid" as "an approach towards the attainment of world peace," the main object being for the British Commonwealth, in co-operation with the United States, and the United Nations, to attack poverty everywhere in the world. To quote a few relevant passages:

"The main object of the proposed world plan for mutual aid is to attack poverty everywhere in developed and undeveloped countries alike. . . ."

"The world plan is regarded as one of three approaches towards the attainment of world peace. . . . Military preparedness together with economic development are regarded as part of a single plan for defending and developing the whole free world. . . ." (*The Times*, Aug. 21, 1950.)

The political aspects do not concern us; rather, it is the fact that such a statement from the Party in power in Britain should have been issued on the day in question: 10 x 286.1 days from the statement by Smuts and 14 x 286.1 days from Britain's entry into World War II.



By such evidence we are reminded that a higher than human power is overruling in world affairs.

(Continued from page 48)

though several "days of prayer" have been announced and multitudes have responded by going to their churches to pray, it will appear that God neither hears nor answers their prayers. However, following the sincere appeal from the depths of the hearts of His people, according to the pattern given, Joel declares:

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done [magnified to do] great things." (Joel 2: 18-20.)

#### Without Excuse

The length of time our nation will be subjected to inescapable compulsion

will depend upon the extent of our continued refusal to turn to God, acknowledge our identity and assume our national responsibilities. As a nation we are without excuse, for abundant evidence is in existence proving beyond a shadow of doubt that the Anglo-Saxon-Celtic peoples are the House of Israel in the world today. Meantime, the enemy is moving against us and God Himself is directing that move, using them as His instrument of judgment to compel His people to awaken to realities:

"Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ez. 38: 17.)

#### God's Purpose

Let no one be deceived: Soviet Russia is also under Divine coercion and no amount of appeasement will halt her aggressive aims since God has de-

clared she is to move against His people, compelled to do so by Him. Our national and ecclesiastical leaders may issue call after call for prayer; yet they will not avail to turn the sword away from our land until we become willing to do much more than just say prayers for peace. God has declared the sword will avenge the quarrel of His covenant. When the whole controversy of Zion is ended, and the honor of His holy name is vindicated in the sight of all nations, His people will at last become willing to assume the responsibilities that will bring us as a nation under the bond of the covenant. Then we will reaffirm the pledge of our ancestors: "All that the Lord hath spoken we will do" (Ex. 19: 8). In return the Lord will fulfill His own pledge given through Moses (Deut. 33: 27): "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."



# A New Brotherhood

By C. R. DICKEY

**M**ANY OF THE current ideas about the Fatherhood of God and the brotherhood of man are not supported by the Scriptures. When considering God in His singular function as the Creator of all living things, there is, naturally, a sense in which all people share a common humanity.

Jesus Himself entered temporarily into this common stream of humanity when He became flesh and dwelt among us; at least, He seems to imply this relation in His use of the title "Son of man." He was "the seed of the woman." According to Luke 3, He was the Son of Mary, of David, of Abraham, of Adam — and thereby a partaker of human characteristics in general.

Nevertheless, God's attitude toward all men is not the same. In Genesis 6: 5-8, we read from Moffatt's translation as follows:

"When the Eternal saw that the wickedness of man on earth was great, and that man's mind was never bent on anything but evil, the Eternal was sorry that he had ever made man on the earth; it was a grief to him. So the Eternal said, 'I will blot him off the earth, this man that I have formed — man and beast and reptile and bird; I am sorry that I ever made them.' However, Noah had found favour with the Eternal."

The reason Noah was the recipient of special favor is stated in verse 9: "Noah was an upright man, blameless among the men of his day; Noah lived close to God." Noah, like Enoch, "walked with God."

The story of Lot's escape from Sodom is another example of Divine favor. After being warned by two angels to flee from Sodom to the plains, Lot lingered until the angels literally took hold of him, "and brought him forth, and set him without the city." Then Lot said, "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life."

Thus we find that God did not confine His relation to mankind solely to that of an impersonal Creator. Furthermore, there is abundant evidence that He entered into close personal

relations and covenants with certain people, from which all other human beings were excluded. God dealt in this exclusive manner not only with a few individuals but with nations. There is a striking illustration of this fact in the sixth chapter of Exodus. We quote verses 2-8:

"God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [*El Shaddai*], but by my name **JEHOVAH** was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant."

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord."

What is the difference between "*El Shaddai*" and "Jehovah"? Or, as the late Dr. William Pascoe Goard puts it, "What is there of difference between the '*El Shaddai*' of the Fathers and the 'I am Jehovah' of Israel?"

"Simply this" — he answers — "*El Shaddai* is the name of God Almighty, whose person and throne is in Heaven and who occasionally visited the Patriarchs — whereas Jehovah is the present person of the same God come to abide with, upon, and in His people for ever. Jehovah signifies close relation and fellowship. It also signifies fulfillment, while *El Shaddai* signified promises only. To find different root ideas, perhaps different religions, in these names is absurd. Jehovah implies the same relationship as *El Shaddai* does, but intensified and constant. . . . Thus, in endowing Israel with His name Jehovah, He endowed Israel with Himself. 'And they shall put my name upon the children of Israel; and

I will bless them' (Num. 6: 27)." (*The Names of God*,\* pp. 16-17.)

Moses was not in doubt about Jehovah's intentions; he understood that a nation was being separated to serve God in a special way, according to the terms stated in the covenant with Abraham. Had not the Lord spoken to Moses "face to face, as a man speaketh unto his friend"? Exodus 33: 13-17 records one such personal contact and gives a portion of their momentous conversation. Let us quote it in dialogue for the sake of emphasis.

Moses: "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people."

Jehovah: "My presence shall go with thee, and I will give thee rest."

Moses: "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth."

Jehovah: "I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

Only a short time before this occasion, Moses had witnessed the process of separation in the land of Egypt. Indeed he had been a key figure in the dramatic events which preceded the Exodus. Through him God had said to Pharaoh: "Let my people go, that they may serve me. . . . I will put a division between my people and thy people: [by] to morrow shall this sign be" (Ex. 8: 20-23). Moses had watched the cleavage grow wider day by day as the plagues came with increasing intensity and terror; eventually he saw the final division, when the waters, which had stood aside for the crossing of God's people, suddenly engulfed the hosts of Pharaoh in a sea of death.

The idea of separation contained in

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the statement, "I will put a division between my people and thy people," becomes even more highly significant when one learns the full meaning of the Hebrew word "*peduth*" which is translated "division." Besides expressing division and separation, it implies also "distinction," "deliverance" and "redemption." Note the full force of the Divine edict when these words are included: "I will put a 'distinction' — a 'deliverance' — a 'redemption' — between my people and thy people."

Surely these examples contain sufficient evidence to show, first, that God's attitude toward all individuals and all nations is not the same; and second, that God does not deal in the same manner with all individuals and all nations. Two factors are involved in the relation which exists between humanity and the Creator: a) man's attitude toward God; b) God's ultimate purpose for mankind and the world.

The importance of the first factor becomes clear when one contrasts Noah's attitude toward God with that of his contemporaries; or when the cooperative spirit of Moses is compared to the willful rebellion of Pharaoh. God's purpose, as stated in His covenant with Abraham, is to the end that all the families of the earth may be blessed through His people Israel. To accomplish this purpose, God works in ways that seem strange and mysterious to us. His ways are past finding out by mortal man. Instead of revealing Himself and His purpose to all men and nations at the same time in some spectacular demonstration, He called a nation and a company of nations in Abraham, Isaac and Jacob, and laid upon them the responsibility of making known His name, His salvation, and the fullness of His blessings to the ends of the earth. Moreover, He gave both individuals and nations the right to say whether or not they choose to honor Him and do His will.

These Biblical facts give no support to the theory that the Fatherhood of God and the brotherhood of man apply to all humanity in exactly the same manner and degree, regardless of man's response or God's design. As a matter of fact, God's design for Israel is declared over and over again by Moses and by Israel's historians, psalmists and prophets. But with the passing of the centuries the covenant people—including all branches of the House of Jacob-Israel—drifted

away from God. They defaulted on the pledge made at Sinai, when their fathers said, "All that the Lord hath spoken we will do." God's design for them remained the same, but "backsliding Israel and treacherous Judah" no longer responded to Him in love and obedience.

The word "brotherhood" is found only once in the Old Testament; and that is in Zechariah 11:14, which states:

"Then I cut asunder mine other staff, even Bands [or Binders], that I might break the brotherhood between Judah and Israel."

The Hebrew word "*achavah*," which is translated "brotherhood," means unity. Moffatt gives this reading of the verse:

"I broke my other staff 'Union,' so as to annul the brotherly tie between Judah and Israel."

Even natural brotherhood receives scant attention in the New Testament. "Very little importance is attached to it," writes the Rev. J. H. Farmer. "No hopes are built on it. The reason, doubtless, is that it had been destroyed by sin—a melancholy fact visible in the threshold tragedy of Cain and Abel. Such is St. Paul's summary of Old Testament teaching (Rom. 3:9-18). So Jesus found it when He was in the world. Men were dead to brotherhood as to all else that was wholly good. For thirty years He moved among men with a true Brother's heart, but met no equal response, even among those peculiarly His own (John 1:10-11). 'Of all the peoples there was no man with him' (Isa. 63:3). He was sorrowfully alone (Isa. 53:3), standing among sinful men like one unharmed temple amid a city's ruins." (*Dict. of Christ and the Gospels*, Vol. I, p. 238.)

By the time Jesus came both Israel and Judah had departed from the old paths of faith and righteousness. As a whole the covenant people had failed in the mission for which they were called; they were dead in trespasses and sins. Therefore nothing short of a new beginning would enable them to fulfill their destiny. A new creation was necessary. For this reason Jesus declared that men must be born again. They must receive new life from above. It was His holy purpose to blot out their sins and bring them into a new and higher way of life. For that cause He formally dedicated Himself in His

baptism, which also symbolized His death as a means to their redemption. When John remonstrated about baptizing Him, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

The Temptation in the wilderness was aimed primarily at preventing Jesus from making His redemptive sacrifice. Had He been persuaded from that course, there would have been no ransom and no remission of sin. The covenant people and all of the Adamic race would have remained forever under the curse of sin.

In the meantime Jesus began to gather about Him "a band of brothers" on a new basis. They are men who believe and receive Him in faith. They are such as forsake all else to follow Him. Mark tells us that Simon and Andrew were fishing when Jesus walked by the sea and invited them to become members of this new brotherhood. "And straightway they forsook their nets, and followed him." When He had gone a little farther and found James and John in a ship mending their nets, He called them also, "and they left their father Zebedee in the ship with the hired servants, and went after him."

The decisions which these men made represent more than an external following of Christ. They indicate a vital union which the Master established between them and Himself; indeed the union is so close that its significance is illustrated by the figure of the vine and the branches in John 15:1-8. "So likewise," declared Jesus, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Again Jesus emphasized the intimacy and blessedness of this new fellowship, when He said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

How does one experience the "new birth" which brings him into the brotherhood of Christ? Perhaps the simplest answer to this mystery is found in John 1:12-13:

"But as many as received him, to them gave he power [*the right or privilege*] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Thus, when men receive Christ, they receive the new life, and become partakers of the Divine nature. They are

then called the children or sons of God, "For ye are all the children of God by faith in Christ Jesus." They receive also the gift of a deathless life: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10: 28). One who experiences this change in his life is called a new creature in Christ. "Therefore," Paul declared, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

This profound experience is a prerequisite to brotherhood as sanctioned by New Testament usage. John 1: 47 describes the new man as an "Israelite indeed, in whom is no guile." Peter's new name is a sign of this significant change from the natural to the spiritual man. These men are now nearer to Jesus than any other persons. The Rev. Farmer calls attention to this fact in the following paragraph:

"They [the disciples] are identified with Him as others are not, and especially in a growing faith, to which others — even His mother and His brethren — are as yet strangers. . . . How far Mary and His brothers were from understanding Him, how wide the gulf was that separated Him from them, is shown by the fact recorded in Mark 3: 21 that they regarded Him as out of His mind. The disciples, on the other hand, are seated about Him drinking in His sayings. Then He declares to be His mother and His brethren (Matt. 12: 49). And looking upon the multitude also sitting around and listening to His words, He generalizes the teaching and declares that 'Whosoever shall do the will of God, the same is my brother, and sister, and mother.' Such constitute the new brotherhood."

It is this brotherhood to which the Apostle refers in I Peter 2: 17, where he says, "Love the brotherhood." Incidentally, this is the only time the word "brotherhood" appears in the New Testament; however, the same Greek word used here — "*adelphotes*" — is translated "brethren" in I Peter 5: 9, where it refers to the brethren who are suffering for Christ's sake. Obviously there is no brotherhood in the Christian sense except among believers who are jointly committed to do the will of God as it is revealed in Christ Jesus. In order to be bound together by the ties of brotherhood men must first be bound in loving obedience to the Father and the Son. Love and obedience, then, become the test and the evidence — not only of discipleship

and Christian brotherhood — but of fitness for citizenship in the Kingdom of God. As has been truly said:

"Really the brotherhood and the Kingdom (in one sense of the term) are different aspects of the same thing. As to membership the two are coextensive. God is at once Father and King; the brethren are both subjects and children, 'fellow-citizens with the saints, and of the household of God' (Eph. 2: 19). Both ideas run through the Sermon on the Mount, which is Christ's proclamation of the nature and principles of the Kingdom.

"Doubtless the new brotherhood and the Church may be similarly equated. Their membership too should coincide. This is indicated not only by Christ's solemn recall of Peter's new name, and His assertion that His Church should be built of such confessors as he (Matt. 6-18), but also by the uniform practice in the Acts and Epistles of referring to the members of the churches as 'brethren.'"

Actually membership in the new brotherhood and church membership should coincide, but such is not always the case in these days of unparalleled apostasy. Our churches are fast losing the knowledge of what constitutes Christian brotherhood; consequently, they are now taking into the fold unbelievers who are definitely anti-Christian.

The time is at hand for the annual parade of that anomaly known as "Brotherhood Week." We shall soon be harassed by the empty palaver of misguided Protestants, Catholics and Jews, under the sponsorship of the National Conference of Christians and Jews. Since this organization is clearly not a New Testament fellowship of *brethren in Christ*, then it must represent a union of reprobate minds, for how "can two walk together, except they be agreed?" Whatever "Brotherhood Week" may mean to its promoters, it is merely a snare to unwary church members, who fail to see that it does not bear the marks of the New Testament brotherhood of believers in Christ Jesus.

It has ever been a disastrous policy to include Christ's enemies in the fellowship of the brethren. As He said, they are wolves in sheep's clothing; they have not the nature of the sheep; and their intention is to steal, to kill and to destroy. Not only is this true of the church; it is equally true in our national life — and particularly so at the present time. If American and Christian civilization are to survive, *there must be a new brotherhood of nations*

*based on unity in Christ.* And, to make it effective, all nations with non-Christian leaders must be barred, now and forever, from membership in such a brotherhood of Christian nations. Let the test for every nation be: Is it for or against Christ and His principles of righteousness?

Our present danger is due to the failure of our leaders to take a stand for this very thing. It is sheer insanity to declare a national emergency and mobilize the whole nation for war while its chief enemies sit within our borders, sheltered snugly behind United Nations walls at Lake Success. God will not deliver us from death and destruction as long as we keep His enemies — and ours — ensconced within these United States of America. There must be a separation from these ruthless destroyers. They should have been booted out of the country long ago.

Unfortunately government officials are dominated by a treacherous and aggressive anti-Christian minority in our midst whose aim is world rulership. They are conniving to destroy Christian leadership in every land. They want Syngman Rhee defeated in Korea. They want Chiang Kai-shek and the Chinese Nationalists crushed. They want General Douglas MacArthur relieved of his command. Why? Because these three men represent Christian leadership in Asia. Powerful anti-Christian organizations in this country and in Britain are determined to destroy every vestige of Christian leadership in Asia and force us into a coalition with international Communists, which would mean nothing less than Anglo-Saxon surrender to a world-wide Communist dictatorship. With Alger Hiss as a front for the Kremlin chieftains and other conspirators, the United Nations Organization was set up inside the United States to accomplish that very purpose.

As we have shown in the beginning of this study, God does not deal in the same manner with all individuals and all nations — and neither can we. Our troubles right now stem from the stupid foreign policies of government officials, who think they can do business with enemy nations under godless leadership on the same basis as they deal with friendly nations under pro-Christian leadership. And it simply cannot be done! Am I my brother's keeper? Certainly. But one does not assume that same responsibility toward

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¶ *Until All Nations Are Gathered  
At the Appointed Place —*

# The War Is Unquenchable

ED. NOTE: This article, which originally appeared in *DESTINY* for February 1943, is being reprinted by request. The remarkable accuracy of its forecast, based upon the Prophetic Word, will be recognized in the light of subsequent developments.

PROPHETRY PROVIDES the pattern of history, and if it is possible to determine this as the war foretold in the Bible, then it is possible to know the scope, final alignment, and the time, place and manner of its ending. Those who have made the search of the Bible factors which describe it, plus the historical happenings which were to parallel the prophetic pattern, are in agreement that there is no longer any question about this war. As seasoned readers of the Bible and of *DESTINY* know, this is the war destined to be final!

Thus we can know that much of the contemporary contemplation now receiving widespread conversation as to the ending, and concerning the future after that ending as well, has no basis in what will be future fact as viewed in the dependable prophecies of the Bible. For the only authoritative source of such information, this being the war that it is, rests there in the Book. It is clear in general outline, and in the important specific details as well, to those who have probed into the matter.

This first and last truly global war checks with every Biblical factor which was to determine it, as did the prelude during the years preceding. *All* nations — that's the way the prophecy reads. Already, the United States alone has armed forces at battle-stations in more than sixty-five countries of the world; from the sleet-swept Aleutians to the palm-fringed Solomons, from Greenland's icy shores to Egypt's sunbaked sands.

Careful, honest students of the Book know there is no possibility of extinguishing the flames of this war short of the decisive defeat of the aggressors; and for men to speak of peace in terms of defeating any particular one of the aggressors, as some are now doing, is

hardly worth conversation. For *at this stage of history* there can be no peace while any vestige of evil aggression remains.

Nor can peace come if there continues to exist ideologies of government which are bent upon domination of others by force, or whose principle of government is such that its adherents and followers are in active opposition to established governments in other lands. Let us be logical. Will Anglo-Saxons, with their innate love of liberty and freedom, be able to accept the principles of regimentation? Perhaps up to a certain point; then they will rebel. They always have.

On the other hand, is it conceivable that those committed to the doctrine of Karl Marx and the principle of Communism will refrain from propagating their social order? Remember, they are as imbued with its correctness as the Christian is with the righteousness of Christianity; and, as a rule, with far greater intensity and activity in its behalf. Further, once men are committed to it, with its revolutionary ideals, will they be content to let others live their lives in accord with principles at variance with those which they advocate?

Let us not lose sight of the fact that doctrines are far more powerful than the sword; that there are those who wish to compel others to live in accord with their particular ideals and creed — by force, if necessary — and that, as long as such conditions exist and men have the power to act, so long will the world be afflicted with war; and we view it now in Europe, in Asia, in Africa and touching the shores of America. Almost everywhere the flames of war are burning, upon every sea the ships of war are steaming, and on missions of war the planes shuttle back and forth over the globe!

For can nations, any more than men, walk together in peace except they agree?

\* \* \*

The three unclean spirits of evil

which John visualized as coming from the mouth of the dragon, from the mouth of the beast and from the mouth of the false prophet have succeeded in accomplishing what we are seeing, dragging the nations into sanguinary strife, as it was foretold they would. And before this conflict terminates the whole world will be representatively gathered — so John declares — for the Battle of that Great Day of God Almighty.

At the moment, however, as Hitler's war machine becomes increasingly hard-pressed, men are beginning to hope that the flames of war will soon be quenched. But they are forgetting that Hitler is not the only aggressor in the world disturbing the peace of the nations today. They are forgetting that there are others also to be defeated and that some of them will be even more difficult to overcome than the Nazis. Thus it is with characteristic optimism and their natural desire for peace, plus the absence in their calculations of the cold, hard facts, that many Americans are engaging in wishful thinking.

Now unless men are Bible students, and thus have the only authoritative information concerning this war clearly before them, they do not know that even after the defeat of our present enemies a potentially greater conflict is on the agenda. For while the nations who now comprise the United Nations are in seeming accord, that accord, after the defeat of Hitlerism and Nazism, will not be a reality. When that defeat is accomplished, the unity of purpose will be gone; and the kind of peace each will desire to establish upon the earth will make a discordant story.

Remember always, it was the necessities of war which brought the United Nations together in a common cause; and the Bible is clear that when the necessity is gone, division will occur. Even now the nature of the break is beginning to loom. For how can the Anglo-Saxon-Celtic nations deal with the principles advocated by the fol-

lowers of Karl Marx in the allocation of the terms of peace? We do not merely question the possibility of an impending discord in this matter; there is definite information from the prophets that at that time there will be no unity of purpose. No, peace will not come with the defeat of Hitler, and to quench the flames of war in one locality will but see them break forth in another until the war's ending follows the prophesied pattern.

\* \* \*

Chronologically, we have entered the final phase of the present world order. And in these closing days of an order destined to pass away, rulership is to be forever decided. It will be accomplished as foretold! The dictators, fighting to gain world control, are actors in this great drama, but at the same time are obviously unaware that already God has selected those through whom He will operate and who are to come into world rulership.

In the providence of God, a place has been appointed where the nations will march for final judgment. It will be judgment passed upon them *as nations* for misrule and evil aggression. The place appointed is Palestine; and the nations will be gathered there representatively, compelled by the fortunes of war to move toward that central land where the battle will ultimately be joined. Military men say that the place is too small, that a military decision is not possible there. The Bible deals with that matter too.

Now until then men may dream of writing the terms of a permanent

peace, of building an order of righteousness, of the kind of world we ought to have—but their plans will not come to maturity. Instead, the flames of this raging conflict will spread to include the devastation and destruction which will yet occur to compel the nations by force of circumstances to march to the place of gathering. There the writing of the terms of peace will be taken from men as the God of Israel intervenes in behalf of His people and *compels* the establishment of the only kind of righteous peace which will bring the desire of all nations—freedom from suffering and want and the opportunities and blessings of permanent peace. Isaiah, Ezekiel, Daniel, Zechariah and Joel all point to the fact that this conflict will rage and be unquenchable until that time, day and place.

But Joel also depicts developments within the Israel lands which will be used by an ally for the purpose of gaining domination and control over His people before the climax of the ages and the end of the war is reached. How explicit the prophets are! It is not difficult to identify this enemy group within who are even now becoming entrenched in places of authority and are being given opportunities which will later enable them to carry out the will of the nation whom we have helped as an ally.

And thus premature moves for peace, when they come, should not deceive us; for even though the flames of war may die down in certain localities, the winds of passion and greed will fan

them into flames again in the lust for world power.

\* \* \*

For not until the appointed place is reached, until all nations are gathered, and there is *convergence* of all three determinative factors (*time, place and event*) as depicted in the Divine prophecy describing the end of this war—not until then may we hope for peace. Palestine will yet become the focal point toward which the eyes of the world will be turned as all peoples breathlessly watch the tide of battle lick its shores and rise to engulf the land of the nativity of our Lord. It will be the great bid for world power on the part of the nations who gather together against Him and His Kingdom; and the conflagration, the flames of which are now scattered over the earth, will be centered in and around that land. Then will God intervene and extinguish them. In one day—in earthquake, tempest and in storm timed to break in their fury upon all who have thus gathered to fight against Jerusalem and the cause of righteousness—thus will come judgment for national misdeeds.

Then there will follow the great and needed spiritual catalyst to bring men together in righteous thinking—producing peace which shall reign from generation to generation. For permanent peace will not come, nor will world disarmament be a reality, until the principles of Jesus Christ and His Kingdom, with its administration, have been established upon earth.

(Continued from page 59)

a gangster, except at his own peril.

Instead of collaborating with evil, we should be learning how to cooperate more fully with Jesus Christ. There is among us enough desire for Christ's principles of brotherhood to make us dissatisfied with present conditions; but we have not yet learned the necessity of *separating from evil* before trying to do the will of God. Take the matter of peace, for example: what could be a greater fallacy than to imagine that we can secure peace for ourselves and the world by negotiating with marauding Communist leaders?

"I will put a division between My people and thy people." This Divine mandate of separation from evil must be understood and heeded before we shall find peace. Christ will not be

cajoled into tolerance of wickedness. "Think not," He warned, "that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10: 34). Christ is both the cause of world conflict, and its cure: first, He sends the sword to cleanse the earth of unrighteousness; and then He comes as the Prince of Peace to bring healing and everlasting joy.

Only in the power of Christ can the

world's needs be met and its problems solved. To this end He created a new brotherhood so that His name and power and love may become known to all nations. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

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# According to Plan and According to Plot

By REV. CLAUD COFFIN

**F**AILURE to discriminate between opposite and antagonistic world forces constitutes a prolific source of confusion and almost incredible misunderstanding in world events operative at this present time. Both the Christian world and that of everyday political affairs are involved in this inability to distinguish between the factors contributing respectively to world disruption or world peace.

Many students of God's Word know that it reveals a Divine plan for ultimate world restoration to His sovereign rule and government by the Lord Jesus Christ and the final destruction of evil in every form. God's intervention and interference in the affairs of the nations, and particularly in the history of non-Jewish Israel, proves how, down through the centuries, He has been and still is operating *according to plan*. Because that plan is based on His foreknowledge of human action, nothing will be permitted to prevent its consummation at the appointed time.

Few, however, seem aware of a Satanic plot to counter, and were it possible, prevent its success. In a previous article I briefly outlined the shape this plot has taken (see "Satan's Great Plot," *DESTINY* for December 1949). Ignorance of or deliberate refusal to take this plot into consideration is today causing endless confusion and complete failure to recognize the fact that it is developing *according to plot*, if one may make use of the term. One uses the terms "plan" and "plot" in order to discriminate and distinguish between them. Nothing is, perhaps, more tragic or fraught with more dire consequences than the failure to take into account the existence of the plot, no matter from whatever source it may emanate, on the part of organized Christianity.

In the realm of world politics, under the leadership of its present statesmen it seems almost impossible to penetrate the camouflage beneath which every move appears to be carefully and de-

liberately hidden. In a very thorough examination of the political situation Mr. Douglas Reed, in his latest book, *Somewhere South of Suez*, particularly in the closing chapters of Part 3, very accurately summarizes the existing chaos and analyzes the causes. It is interesting to note how his approach to the subject, and the inevitable conclusions to which he arrives, coincide exactly with those of Bible students who have the key to the interpretation of prophecy in the identification of non-Jewish Israel as Anglo-Celtic-Saxondom in our modern world on the one part and, on the other, that of the twin alliance of Communism and Political Zionism centered in the pseudo-state of Israeli as functioning under this alias in Palestine.

In a previous book, *Lest We Regret*, the same author describes his quest for truth as everywhere frustrated by what appears to be deliberate intention to prevent access to it. He uses such terms as:

"Never before was so much withheld from so many, as in this age of our Ministry of Information."

"A curtain has been steadily interposed between patriotic seekers after knowledge and truth."

When statements are made in reply to demands for information, these become "devastatingly platitudinous." He refers to "this vast apparatus of anonymity which takes a hundred forms." He reaches the conclusion that "people in this country are trained to recognize, as truth, only lies dressed up, and now hardly know truth when they see it." Quoting a statement attributed to Mr. Lloyd George when Prime Minister of Britain in 1923, he writes:

"Wars are precipitated by motives which statesmen responsible for them *dare not publicly* avow. A public discussion would drag these motives in their nudity into the open, where they would die of exposure to the withering contempt of humanity."

It is surely not difficult to recognize here the hand of Lord Acton's "hidden managers" working according to plot so accurately blueprinted in the *Protocols of the Learned Elders of Zion*. History forbids one to dismiss as "forgery" what is written so clearly and indelibly on its pages.

Only a short while ago it was reported that ten members of the so-called Israel state were in London for talks with the British government, and were the guests of the government. To the average uninformed, nominal Christian, this is considered to be a part of God's plan for Palestine and the writer has quite recently listened to an address emphasizing as "a modern miracle" the coming into being of the state of Israel with its "Embassy" in London. In reality it constitutes another clever move in the political bluff of the twin conspirators (Communism and Political Zionism) to consolidate their annexation of a land which was never theirs, by winning the support of the British government.

May 15th, 1948 was no move toward world peace, but rather a milestone on the road to God's vindication of His Holy Name when the hour strikes for Him to reveal to the world the people to whom, by covenant, He gave that land for a "perpetual inheritance." Truth will out and the not too distant future will declare that the foothold of Communism and Political Zionism obtained by force and fraud in Palestine was not according to plan but according to plot. This "refuge of lies" will prove to be anything but a shelter in the time of the pending storm.

Today we have the anomaly of a United Nations Organization led by Britain and the United States of America moving to arrest the aggression of Communism in Korea and China while at the same time acquiescing in a *fait accompli* by the same conspirators in Palestine. No wonder statesmen resort to "devastatingly platitudinous"

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# The Stone of History

By HOWARD B. RAND

ED. NOTE: Due to renewed interest in the Stone of Destiny (the Coronation Stone) because of its disappearance from Westminster Abbey on Christmas morning, we are republishing this article which originally appeared in *DESTINY* for July 1944 and is now a chapter in *Documentary Studies*, Volume I, page 265.

EVERY kingdom has its heraldic symbols and its regalia of royalty. The pricelessness of the jewels worn by kings and queens in ceremonies of state is clearly indicated in the care with which they are at all times guarded. The collections of gold and silver plate, also deposited in the royal treasury, testify to the wealth and position occupied by the rulers of state. The ornaments and signets of state are made of the most precious metals and have, in themselves, great value apart from their meaning and use in connection with the affairs of the kingdom.

One would naturally think the intrinsic value of the regalia of the Kingdom of God would far exceed the value of the possessions of those of the kingdoms of this world. While there is great value for those who understand their meaning, yet the Kingdom regalia measured by worldly values is worthless — for the emblem of His Kingdom is the basest of minerals: only a stone. Kings would reject it as unworthy of a place in their treasuries and the common people would consider it of little moment, something to be cast aside as worthless. Yet this stone, which lacks all which appeals to the eye as compared with priceless jewels, is the very emblem of His Kingdom and occupies a place of highest importance there, for it is symbolic of the "head" or "corner stone" of the Kingdom.

Prophecy uses a stone as emblematic of His Kingdom when, in Daniel, we are told of the stone cut out of the mountain without hands, which destroyed all other kingdoms; itself becoming a Kingdom which finally fills the whole earth. In listing the emblems of the different kingdoms, a vision of an image of a man is given to the King of Babylon in which the head

is gold, the breasts and arms are of silver, the belly and thighs of brass, while the legs are of iron, with the feet iron mixed with clay. A stone is seen to smite this image upon its feet, causing the entire destruction of the kingdoms represented.

The following is the list of kingdoms represented, beginning with the gold and ending with a stone:

- 1) Gold — *Babylon*.
- 2) Silver — *Medes and Persians*.
- 3) Brass — *Grecian*.
- 4) Iron — *Roman*.
- 5) Stone — *Kingdom of God*.

Now the organization of the Kingdom of God was completed at Mount Sinai when God told Moses to "Say to the house of Jacob, and tell the children of Israel . . . Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19: 3-6). It is this Kingdom over which Jesus Christ is to reign forever, for the angel said to Mary: "And he shall reign over the house of Jacob for ever; and of his kingdom [the house of Jacob] there shall be no end" (Luke 1: 33). It was of this same Kingdom that Daniel was speaking when he said:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

This is the Kingdom that Daniel tells us is represented by the stone cut out of the mountain, separate and apart from those kingdoms represented by the gold, silver, brass and iron. These four are joined one to the other, even as these metals were joined in the image, but the stone came from without and, instead of being joined with the other four, smites the image with such force as to grind it to powder.

Again, there is the stone witness in Egypt bearing testimony to the Kingdom and its endurability, and of that monument Isaiah writes:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt,

and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." (Isa. 19: 19-20.)\*

In this stone witness is revealed the chronology of the Kingdom, the consummation of the age and the beginning of the new order of the ages when the Stone Kingdom shall fill the whole earth as prophetically declared through Daniel.

The Bible has much to say about a stone which played an important part in the history of Jacob and Israel and which has appeared again and again in the record of the history of their posterity, for it was to remain with them wherever they went. Our attention is first called to this stone at the time Jacob named it Bethel or, as it means in the Hebrew, "House of God." Jacob had a reason for so naming it, but let us review the record leading to his anointing this stone with oil.

Isaac, the father of Jacob, had decided to bless Esau, but by subtlety Jacob secured the blessing intended for his brother. This resulted in Jacob having to flee for his life, for his brother Esau sought to kill him.

Fleeing from home, the account records:

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

\* "The Challenge of the Great Pyramid," 50¢ postpaid; also "Great Pyramid Proof of God," \$2.00 postpaid. Destiny Publishers, Haverhill, Mass.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 10-22.)

God made an unconditional promise to Jacob, who accepted it with a conditional vow, setting up the stone as a witness or testimony between God and himself. This stone would be to him "A House of God," for he had seen God while sleeping with his head upon it as a pillow. While the King James version translates that Jacob "took of the stones of that place," the Hebrew itself states that he selected one stone from among the stones and this stone became unto him *Beth-elohim* or "God's House."

Here we have the beginning of the history of a stone which became so important to Jacob that he anointed it with oil and made it the House of God. No one else would have recognized in this stone anything of significance, but to Jacob it was associated with his vision and God's promise to him. Though only a stone selected from among many in the field, it had a special spiritual value and that stone, from the time of Jacob on, plays an important part in the history of Israel.

After this event Jacob went on to Haran where he served his father-in-law for his wives and goods, returning at length to his own land rich in flocks and herds and blessed with wealth and with children. Jehovah, the God of Israel, had fulfilled His part of the contract and it now remained for Jacob to confirm his vow. The summons came to Jacob:

"And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. . . . So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. And he built there an altar, and called the place El-beth-el [God of the House of God]: because there God appeared unto him, when he fled from the face of his brother." (Gen. 35: 1-7.)

Jacob, having returned to Bethel, has the name *Israel* confirmed to him, which the Angel, at the brook Jabbok, first gave him because he had prevailed with God:

"And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

"And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el." (Gen. 35: 9-15.)

The stone became a witness to the confirmation of the covenant with Jacob by the "All bountiful" or "All-sufficient" *El-Shaddai*, the God of Abraham. Also, this stone witnessed the certification of the change of Jacob's name to Israel, which was confirmed to Jacob by God at this time.

In the foregoing account we have the opening chapter of the history of a stone, the record of whose varying fortunes is a veritable romance. From that day to the present time the story may be written in unbroken sequence and, strange as the claim may seem to those who are at present uninformed concerning the history of this stone, the stone itself still bears its "testi-

mony" in the midst of Israel and it is still the "House of God" unto the people of Jacob, resting within the portals of the House of God in the midst of Israel. It is the very heart stone of the Stone Kingdom of Isaac's sons, or Saxons. The precious things of this world, gold, silver and jewels, which are so extensively used by men as emblematical of their kingdoms and guarded with so much care in their treasuries, are completely ignored and only a rough stone is chosen to represent His Kingdom. This stone, which is of little or no value in the sight of men, is in fact a signet and seal of God's protection over the race into whose custody it has been given. It is therefore cherished by that race as of far greater value than the gold and silver for which the kingdoms of men strive.

This is clearly illustrated in the late history of this stone (for this is the stone in the coronation chair at Westminster, London) when the Queen Mother of Edward III surrendered the Regalia of Scotland in 1328 A.D. and the Londoners allowed the diamonds, emeralds, pearls and rubies and all the bravery of the coronation gear to depart for Scotland without a murmur; but the ragged old stone? No, never — they would die for it; and when London arose to defend it and prevent its return to Scotland, the government quailed before the mobs. The *Chronicles of Launercost* relate the incident as follows:

"Nevertheless the Stone of Scone, on which it was the custom for the kings of Scotland to be set at Scone on their coronation, the Londoners would on no account suffer to be sent away."

Sir Walter Scott records the following rhyme from an old Irish-Celtic distich on the Lia Fail (Stone of Fate):

"Unless the Fates are faithless grown  
And the prophet's voice be vain,  
Where'er is found this sacred Stone,  
The Wanderer's Race shall reign."

Were the people of London actuated by a Divine impulse which made them rise en masse against the removal of this stone? Very likely, for it is questionable, if asked at the time, whether many could have given even a reason why they should have let the gold, silver and jewels be returned to Scotland and were ready to risk their lives for a rough old stone that it might remain in their possession.

George Park Fisher, in his *Outline of Universal History* (1885), has this to say:

"Edward [Edward I of England] carried off from Scone the stone on which the Scottish kings had always been crowned. It is now in Westminster Abbey, under the coronation chair of the sovereign of Great Britain. There was a legend, that on this same stone the patriarch Jacob laid his head when he beheld angels ascending and descending at Bethel. Where that stone was, it was believed that Scottish kings would reign. This was held to be verified when English kings of Scottish descent inherited the crown." (Page 316.)

But let us return to the study of the history of the stone in its wanderings as it moved with the Kingdom in the westward trek towards the setting sun. Following our introduction to the stone as intimately associated with the life of Jacob, its subsequent history indicates that it was taken to Egypt, which fact is established by its being brought out of Egypt at the Exodus and in that it accompanied Israel in her wanderings in the wilderness.

It would be logical to assume that Jacob took the stone with him when his family went down into Egypt; but if not then, Joseph, after the burial of his father, would have taken it because Jacob made him (Joseph) the custodian or keeper of this stone of Israel. In blessing Joseph, Jacob said:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd [custodian, *i.e.*, from Joseph], the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee." (Gen. 49: 24-25.)

Ferrar Fenton renders the parenthetical statement in the above quotation: "From whom is Israel's guardian stone." In so far as Jacob was concerned, the stone was from God, given to him as a sign and witness of God's confirmation of the covenant to him and this he passed on to the inheritor of the birthright, his son Joseph. This stone, which Jacob had set up at Bethel where the glorious promises were made by God to him, also bore witness to the confirmation of his change of name from Jacob to Israel when it became the "stone of Israel" or "Israel's guardian stone."

Now the birthright belonged to Joseph, so the Stone of Israel would be kept or preserved by Joseph's posterity and this accounts for Jacob making Joseph its custodian.

When Israel left Egypt the stone went with them. Paul refers to this fact and likens the stone or rock that went with them to Christ, for it was from this guardian rock that Israel received water in the wilderness:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10: 1-4.)

Here Paul is telling us that the Rock from which came forth water in the wilderness was the Rock or stone that accompanied Israel in her wandering in the wilderness. Does the account as recorded by Moses bear out this reasoning?

Many have no doubt seen the oft-reproduced painting purporting to show Moses standing by a great cliff which he smote with his rod and waters came forth to give drink to the people. If this conception of the event be true, then our understanding of Paul's statement is wrong and the account as given by Moses is inaccurate. But the Bible is not wrong and Moses' account but confirms what Paul has so clearly indicated, that the rock from which Israel received water was the stone which went with them.

Turning to the account as recorded by Moses of the two events when water came forth from the rock, the first is as follows:

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." (Exodus 17: 6.)

The place of this occurrence is at Rephidim, near Horeb, and this geographical location must be kept in mind as we read the account of the second time when this *same rock* gave forth water.

The second account is as follows:

"And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also." (Num. 20: 9-11.)

In both accounts the source from whence the water is derived is the same and is referred to as *the Rock*. But this second account finds Israel, not at Rephidim near Horeb, but instead, many miles north of Rephidim at Kadesh near the desert of Zin. It would be ridiculous to accept the artist's conception of Moses striking a cliff, for he could not have brought forth water from the same cliff in two different localities miles apart from each other. But if, as Paul says, it was the Rock which went with them, the difference in geographic location between the two places where the Rock was struck by Moses, and in which two places Israel received water to drink from that rock, is easily understood.

At each end of the Coronation Stone in Westminster is a large ring connected to the stone itself with a few links. These rings show much wear. This stone is the oldest monarchical regalia known to man and has been used in England for 633 years, in Scotland for 981 years and in Ireland for 905 years. How and where were these rings so worn? It could not have been in the royal halls of Tara, nor in the Abbey of Scone, nor since it came to Westminster in London. But if it were the stone Israel carried in her forty years wanderings in the wilderness, using the rings through which to slide the staves for carrying it, the wear upon those rings is easily accounted for. It is well to take note here that the iron from which these rings are made is not native to the British Isles and it is well known that the rock came to Ireland from lands beyond the British Isles.

Just as the stone in the seat of the Coronation Chair of Great Britain is used in the coronation ceremony, so also the Stone of Israel was thus used. It was the custom in Israel to crown their kings upon or by a special "Coronation Stone" as indicated in the coronation of Joash. When Joash was brought forth and proclaimed the heir of David's Throne and was anointed King, the account states:

"And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was." (II Kings 11: 13-14.)

In II Chronicles 23: 13 it says, "And she looked, and, behold, the king stood at his pillar," thus indicating that it



was a particular pillar belonging to those who were anointed King. *The Companion Bible* shows the King as standing by the Pillar which is his Pillar, and in thus standing by this particular pillar or stone, Athaliah knew he was being crowned as King in the line of David.

Later, as recorded in II Kings 23: 3, we read, "And the king [Josiah] stood by a pillar, and made a covenant before the Lord." *The Companion Bible* gives an alternate rendering as *upon the pillar*. Did Josiah stand upon the rock, which Jacob had set up as a pillar when he made his covenant with God? He was familiar with the history of that stone and knew it was the House of God to his father Jacob and that it had become the Guardian Stone of Israel, so he could have chosen no more fitting place to make his covenant to restore the law and its administration to Israel. It was a sacred stone and it had witnessed all of the many solemn compacts between Jehovah and His people.

Jacob made his vow in its presence; it was with Israel when they groaned under taskmasters in Egypt; it heard the murmurings of Israel in the wilderness and the commands of Moses when it gave forth water that the people might drink; it was present when the law was promulgated at Mount Sinai and Israel made her vows to serve the Lord; it no doubt was the stone that Joshua set up as a witness by the Sanctuary when he said:

"Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." (Joshua 24: 27.)

The only stone of which all this could be said is the "Stone of Israel." Can it be that some day science will discover a means of taking from this stone and other inanimate objects the vibrations impressed upon them and turn them into audible sound again? Impossible, you say! But is it? Greater miracles than that have already been accomplished in the field of electrical experimentation. When Joshua said the stone has heard all the words which the Lord had spoken to the children of Israel and it (the stone) would be a witness unto them lest they deny their God, it may have a much deeper meaning than appears on the surface — intimating that that which was heard by this stone would some day be

made audible as a witness? What would the skeptics, the agnostics and the modernists have to say if through some sensitive electrical means the vibrations absorbed by this stone were made audible and the voices it recorded and the vows made in its presence were heard again? Who in Israel could deny God in the presence of such a confirmation of the written Word?

That this stone might be saved, yet prevented from becoming a source of idolatry — and instead of being a witness unto God, becoming a stone of stumbling in Israel, as did the brazen serpent, necessitating its destruction (II Kings 18: 4) — the Bible purposely makes little mention of the stone as such and then only in a secondary way to guard against the tendency to make an idol of it. Even then we have indications that at times Israel was ready to attribute to a stone both miraculous deliverance and teaching (Jer. 2: 27; Hab. 2: 19).

The importance of the stone is indicated in the following quotation from Psalms:

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." (Ps. 118: 22-23.)

This stone was refused by the builders of the first Temple and yet literally became the head of the corner as the pillar or coronation stone on which the kings of the House of David have been crowned ever since. The attitude of the builders towards this stone was prophetic of the attitude of the chief Priests and the Jews towards Him of whom the stone is the emblem as well as of the Kingdom.

In fact, it is difficult at times to tell whether the stone is being used as the emblem solely of Christ, or of His Kingdom, or of both.

Paul declared that the Rock which went with Israel was Christ and Isaiah tells us:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28: 16-17.)

In Matthew our Lord blends the meaning of the stone with Himself and the Kingdom:

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the

head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21: 42-44.)

It is this grinding process that Daniel tells us the Stone Kingdom would accomplish when it falls upon the Kingdoms represented by the gold, silver, brass, iron and clay of the image.

In Zechariah we have the prophetic promise of a coming day of triumph for this stone when it is brought forth in the coming greatest of all coronations when Jesus Christ shall take over the Throne of His father David and reign over the Stone Kingdom, or House of Jacob, forever:

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4: 7.)

What became of the stone when the Temple was destroyed and Judah was taken captive to Babylon? The Prophet Ezekiel addressed a message to Zedekiah:

"Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ez. 21: 26-27.)

The marginal rendering of "overturn" is *pervert*, which means to turn aside, so we have three turnings aside before the rightful heir comes who is none other than Jesus Christ who is to take over the Throne. But lest we forget, through Jeremiah God promised:

"David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17.)

Though that Throne ceased in Palestine when Zedekiah was taken captive to Babylon, there must of necessity be a continuation of that Throne with a ruler of the House of David reigning over the House of Israel (not Judah) forever.

The northern ten-tribed Kingdom of Israel, known as the House of Israel, was carried away into Assyrian captivity some one hundred and thirty years before Judah was taken to Babylon. From Assyrian captivity Israel passed out through the gate of the

Caucasus Mountains, by one of the passes known as the "Israel Pass." It was to this move westward Esdras referred when he said:

"But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. . . . For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (II Esdras 13: 41-45.)

Micah declares:

"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." (Micah 2: 13.)

Here we are informed that, as Israel passed out through the gate, their King shall pass before them and the Lord on the head of them. For centuries Israel trekked across central and southern Europe as they moved towards the appointed place and long before they reached the Isles their King had, with the stone, reached that appointed place and there awaited their arrival. Hosea the Prophet prophetically saw the day when Israel would gather unto their king, for he said:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hos. 3: 5.)

Let us now follow events at Jerusalem just prior to the destruction of the city and Temple by Nebuchadnezzar. It is known that the Prophet Jeremiah took special pains to purchase the title to Anathoth and caused Baruch, his scribe, to conceal the evidence of the purchase in an earthen vessel against a time in the distant future. This was done at God's command (Jer. 32: 7-15).

When Jerusalem was taken by the King of Babylon and the Temple destroyed, there was every probability, humanly speaking, that the Throne of David would become vacant. It was at this critical period that the message of the perpetuity of David's Throne was given to Jeremiah when God confirmed His covenant to David (Jer. 33: 17-26).

Zedekiah the King fled by night and

was overtaken in the plains of Jericho, and he and his sons taken captive to Riblah in the land of Hamath, where Nebuchadnezzar passed judgment upon him, slaying his sons and putting out Zedekiah's eyes, afterwards taking him in chains to Babylon where he died (Jer. 39: 4-7). The King's daughters were spared and there are several later references to them (Jer. 41: 10-17 and Jer. 43: 6).

The King of Babylon gave special instruction concerning Jeremiah:

"Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." (Jer. 39: 11-12.)

This meant much in the mission Jeremiah was to accomplish, and though Jeremiah and the King's daughters, against Jeremiah's advice, were taken to Egypt by Johanan and the captains of the forces of Judah who had escaped the Babylonian captivity, yet Jeremiah, and the little group under his protection, did return later to Palestine in fulfillment of the prophetic promise:

"All the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah." (Jer. 44: 27-28.)

To Jeremiah God had promised:

"I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord." (Jer. 39: 18.)

Jeremiah had a mission to perform and at this particular period in his life the most important part of that mission was before him. Both his life and that of Baruch were to be secure to them in all places whither they should go, in furtherance of this mission. It was to be well with the remnant which he was to lead, and they would eventually pass to some far-off unknown land (Jer. 15: 11-14).

The remnant here referred to was to escape from the House of Judah and thereafter to "take root downward, and bear fruit upward." "For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion" are promised the protection of

the Lord of Hosts (II Kings 19: 30-31).

Lest we forget, it is well to remember at this time the original commission given to Jeremiah, for it is a special commission from the Lord:

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1: 10.)

Jeremiah has fulfilled every part of this commission but the building and planting, and there is no record in the Scriptures of the completion of this part of the commission. It must, then, follow that he did not do that building and planting in Palestine or Egypt and that it must have been done in the far-off unknown country to which place God declared Jeremiah would lead the remnant.

There is no further record in the Bible concerning Jeremiah, Baruch, or the King's daughters. But the Prophet Ezekiel, in Chapter 17, in the form of a riddle and parable to the House of Israel, shows the removal of Zedekiah, King of Judah, and the planting of a royal princess in some land other than Palestine as Palestine was to become a desolation:

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one [Tea Teph], and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (Ezekiel 17: 22-23.)

Long before the days of Ezekiel and Jeremiah, Nathan told David of this place of planting (II Sam. 7: 10). We have already referred to Jeremiah securing the title deeds to Anathoth and concealing them prior to his departure from the land. To date this hidden evidence of Jehovah's right to Palestine has never been produced, for they were to continue in concealment for many days (Jer. 32: 14-15), a period evidently not yet run out.

It is well known that Jeremiah was fully alive to the importance of securing every evidence which might be of value in carrying out the part of his mission, "To build and to plant." He could not begin to fulfill this building and planting until after the fall of

Jerusalem and the dethronement of Zedekiah. This part of his mission must be completed somewhere, and if anywhere, elsewhere than in Palestine or Egypt. He could no more fail to accomplish this or avoid its deliberate undertaking, if he was Jehovah's agent, than he could prevent the preceding and predicted destruction of Jerusalem and Egypt to which he bore testimony.

Jeremiah had every means at his command to fulfill his mission, for he was as greatly honored and respected by the King of Babylon as he was persecuted by his countrymen, who looked upon him as a traitor. After the capture of the city by the armies of Babylon, Jeremiah could go where he liked and do as he pleased, and Bible history traces him to Egypt with the King's daughters where he vanished from Biblical records.

The signs of Jeremiah in Egypt are his own writings and the testimony of the Jews, all of which was corroborated by E. Flinders Petrie who, in 1887, discovered the "Palace of the Jew's Daughter" at Taphanhes. Jeremiah disappeared from Egypt and from Jewish sight with the escaping remnant. That he doubtless visited Palestine to complete his work in gathering certain relics to be taken by him to the far country is clear from the record of the things he had with him when he arrived in that far country.

Following the disappearance of Jeremiah from Egypt, there appears in western history a man with a group of people who answers in every respect to the description of Jeremiah and the remnant — who had with them certain valuable possessions. The evidence of all this from Irish history would fill a volume.

To enumerate a few of the recorded facts, we have Tea Tephi (whose name means "tender twig"), a princess from the east coming to Ireland at this time. She was known as the King's daughter and her guardian was the Prophet Ollam Folla. With them was the Urim and Thummin breastplate, or the Jordan Moran, while the Stone of Destiny, or the Lia Fail, accompanied them to this Isle in the sea. The Harp of David hung in Tara's Halls and the evidence also bears out the claim that the Ark of the Covenant accompanied this remnant to the Isles.

The *Irish Chronicles* record the fact of the coming of an Eastern princess. In these chronicles appears an interesting

poem purporting to set forth the facts as told by this Princess:

"We were five that rode upon asses,  
And five by the mules they led  
Whereon were the things brought forth  
From the House of God when we fled;  
The Stone of Jacob our father,  
The seat wherein Yahveh dwells  
Upon Sacred things whereof the Book of  
the Prophets tells.

And the signs of my father David,  
On whom was the promise stayed  
Bright as the crown of the dawn,  
Deep as the midnight shade,

\* \* \*

Upon me was that promise fallen.  
For me was the Prophet's toil.  
He had signed me with David's signet,  
Anointed my head with oil.  
He had set my hands to the Harp;  
He had bidden me hold the spear  
[scepter];

The buckler was girt to my bosom,  
And Barach and he drew near  
To set my feet upon Bethel,  
The stone that is seen this day.  
That my seed may rest upon it  
Where'er it is borne away:  
And its promises be sure beneath them,  
Strong to uphold their throne;  
Though the builders cast it aside,  
It shall never be left alone."

Just at this time, as Jeremiah with the King's daughter, his ward, arrived in Ireland, a ceremony was taking place. Under the laws of Ireland and according to the ritual of Druidism, Eochaidh, the Heremonn, a prince of the Tuatha de Danaans on his mother's side and a direct descendant also of Fenesia Farsa, and thus of the line of Zarah, twin brother of Pharez of the Royal House of Judah, was about to receive the national recognition as the "crown Horseman" of the four principalities of Ireland.

All the authorities agree in stating the following facts that at this time (circa 583 B.C.)\* a "notable man," an "important personage," a patriarch, a saint, an essentially important one, according to the various ways of putting it, came to Ulster, the most northern province of Ireland, accompanied by a princess, the daughter of an eastern king, and that in company with them was one Simon Brach, Breck, Barech, Berach, as it is differently spelled; and that this royal party brought with them many remarkable things. Among these were the harp, the ark and a wonderful stone called Lia Fail or stone of destiny.

\* "Date of Jeremiah's Arrival in Ireland,"  
DESTINY for March 1938.

This eastern princess married Eochaidh the Heremonn on conditions made by this notable patriarch that he should abandon his former religion and build a college for the prophets. This Heremonn did, and the name of the school was Mur-Ollam, which is the name in both Hebrew and Irish for the school of the prophets.

Eochaidh the Heremonn also changed the name of his capital city, Lothair (sometimes spelled Cothair Croffin) to that of Tara. The name of this eastern princess is given as Tea Tephi (tender twig) and it is a well-known fact that the Royal Arms of Ireland contain the harp of David. Further, the crown which was worn by the sovereigns of that hitherto unaccounted-for kingdom of Ireland had twelve points. Who shall say that "the King's daughter" was not planted there and that the first of the three of Ezekiel's overturns was not accomplished in the removal of the Royal line of David from Palestine to Ireland?

Because their King had passed on before them to the unknown country into which Israel was later to be gathered, Hosea declares of them:

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3: 4.)

The marginal rendering of "without an image" is "without a standing pillar," while *Young's Analytical Concordance* gives other definitions as "memorial stone, and pillar." Scholarly men, who have investigated this passage in connection with its context, give a correct rendering as "pillar rock and pillar stone."

Jeremiah, in his journey from Egypt with this stone in his possession and the other sacred emblems, first landed in Spain, from whence he sailed to Ireland according to the records. Beginning with Eochaidh the Heremonn and his young bride, Tea Tephi, who were crowned on this stone in Ireland, their descendants in succession were crowned on this stone of destiny.

The ancient kings of both the Danaan and Milesian races (being the same people) were for many ages crowned at Tara. This stone was sent to Scotland about 350 B.C. for the coronation of Fergus, King of Scots, who was a descendant from the Milesian kings of Ireland. For many centuries this stone was used by the Scottish



Kings in their coronation and was kept in the Abbey of Scone. This removal of the stone from Ireland to Scotland was its second overturn (Ez. 21: 27).

In 1297 A.D., when King Edward I invaded Scotland, the stone was taken to England and placed in Westminster Abbey where it has remained to this day. This removal from Scotland to England was the third and final overturn! Following this final overturn the promise is made that it would remain in its present resting place until He comes whose right it is.

There are many who object offhand, and without knowledge, that an assignment of a Luz-and-Jacob origin to the coronation stone is a matter of mere modern theory, the outgrowth of this school of literature since about 1837 A.D. But this is an untenable position, for it has been known as Jacob's stone ever since it reached Great Britain. The name Jacob's stone can be traced in the writings of William of Rislanger of Yorkshire who, writing in the 13th century (under A.D. 1292), records the coronation of King John Balliol "upon the stone on which Jacob placed his head."

In the *Encyclopedia Britannica* (Eleventh Edition) Vol. 14, page 569, under *Inisfail* the following is stated:

"INISFAIL, a poetical name for Ireland. It is derived from *Faul* or *Lia-fail*, the celebrated stone, identified in Irish legend with the stone on which the patriarch Jacob slept when he dreamed of the heavenly ladder. The *Lia-fail* was supposed to have been brought to Ireland by the Dedannans and set up at Tara as the 'inauguration stone' of the Irish kings; it was subsequently removed to Scone

where it became the coronation stone of the Scottish kings, until it was taken by James VI, of Scotland to Westminster and placed under the coronation chair in the Abbey, where it has since remained. *Inisfail* was thus the island of the Fail, the island whose monarchs were crowned at Tara on the sacred inauguration stone."

The altars of ancient Ireland were called Botal, or Bothel, meaning House of God. That is, it is the Hebrew word *B-th-l* and has the same meaning. Hence, if this coronation stone which is in Westminster, which the English call Jacob's Pillow, and which their Scotch and Irish ancestors call "God's House," or "*B-th-l*," the "*Stone of Destiny*," is indeed what its names and history declare it to be, then it is the very throne of David upon which the sons of David were formerly crowned in the Temple of God at Jerusalem. This throne is now set over Israel regathered in the Isles. If all this be true, then God has kept faith with David and preserved his throne through all generations as He has promised.

Some of the names applied to this stone are very interesting. To the Hebrews it was the "Precious Stone"; the "Stone of Majesty"; the "Chief Corner Stone"; the "Foundation Stone"; the "Stone Wonderful"; the "Pillar of Witness"; "The Testimony" and "The House of God." This stone is called by the Irish and the Scotch "*Lia Fail*" and "The Stone of Destiny." In Irish, *Lia* is "stone" and *Fail* is "fate"; so this is the "Stone of Fate."

Amerigin, chief bard to King Dermot (monarch of Ireland in the 6th century), in the notes of the Annals of

Four Masters, refers to Tea Tephi as follows:

"A rampart was raised around her house, for Teah, the daughter of Lughaidh, she was buried outside in her mound, and from her it was named Tea-mur."

Thus, there is reason for the application to Tea Tephi of the name by which she was called, "The Daughter of God's House", for Lughaidh is made up of *Lug* (Celtic for *God*) and *Aidh* (a house).

Does Zechariah (4: 7) give a prophetic account of the triumphant procession when the stone is returned to its original resting place? Is this scene, when the "Headstone is brought forth with shoutings crying, Grace, grace unto it," a reference to that Great Day when Jesus Christ will take over the Throne of His father David and rule over the Stone Kingdom forever? Certainly the stone of destiny will play an important part in the ceremonies of that time and no doubt Zechariah looked forward to that day of triumph.

King George, upon the Throne of Great Britain, is in the line of descendants from Teah and Eochaidh the Heremonn and in the coronation ceremony was crowned upon the "rock." He is today the custodian of this Stone of Empire and his subjects of the race of Anglo-Saxon-Celtic peoples possess all the distinguishing marks whereby prophecy declares the lost House of God shall finally be recognized and found—for they are the House of Israel, the people of the Book, and their King is of the House of David.

(Continued from page 62)  
evasion in reply to the request for truth and facts.

To those in the Far East we have taken off the gloves, while to the same foe in the Middle East we have put them on. How vital it is to discriminate and distinguish between the plan and the plot if we are to see our way through the mist and find our way out of the maze. One wonders how long it will be before the eyes of our leaders in both Church and State will be opened and their hearts turned again to God and His Word. Theirs is to be the task of dispossessing the usurpers of what they have illegally annexed, for dispossessed they will surely be, and that, as it is written, "I will put My vengeance upon Edom [Esau-Edom-Idumaea in Jewry] by the hand of My

people Israel" (Ez. 25: 14). For the actual details see Obadiah. With the Communist octopus spreading its ominous tentacles in every direction ac-



### THE GOLDEN RULE of INTERPRETATION

It shall greatly helpe ye  
to understande Scripture,  
if thou mark,  
not only what is spoken or wrytten,  
but of whom,  
and to whom,  
with what words,  
at what time,  
where,  
to what intent,  
with what circumstances,  
considering what goeth before  
and what followeth.

— John Wyclif (1324-1384)

ording to plot, happy indeed are those whose eyes have been opened and whose ears have been unstopped to see and hear the untiring and irrevocable progress of the Divine countermove, also moving according to plan to its consummating triumph and the overthrow of the Synagogue of Satan.

As we watch the call to rearmament of the Western Powers, let those who "have eyes to see and ears to hear" obey the call of God to moral and spiritual rearmament in readiness for the part we shall have to play when, turning from the false shepherds and the blind leaders, our people awaken and seek light and guidance in their doubt and confusion of mind. Let us by word and by life hold forth the Word of Truth given to be a lamp to our feet and a light to our path.

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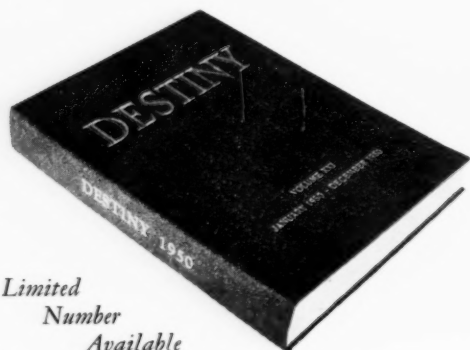
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